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THE UNIVERSITY OF ALBERTA

THE HUMAN AURA

by



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A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES  
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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES

This thesis, the Human Aura, is an attempt to correlate the claims of three types of thinkers who have sought to establish the existence of the human aura. These thinkers are: (i) occultists, (ii) Theosophists and (iii) mediums. The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled "The Human Aura" submitted by William John Hugh Bard in partial fulfilment of the requirements for the degree of Master of Education.





## Abstract

This thesis, the Human Aura, is an attempt to correlate the claims of three types of thinkers who have sought to establish the existence of the human aura. These thinkers are: (a) Occultists, (b) Theosophists and (c) Medically trained researchers.

The occultists were individuals with belief in hidden or mysterious powers not explained by known scientific principles of nature. They attempted to bring these powers within human control by scientific methods. All of the so-called natural sciences stemmed from occultism.

The theosophist was a member of any religious-philosophical system purporting to furnish authoritative knowledge of God and of the Universe in relation to God, by means of direct mystical intuition, philosophical inquiry, or both. Man they claim is composed of a lower (mortal) and higher (immortal) nature. By a cycle of birth-death-rebirth, purification and training of the body, they believe that the latent divine powers in man are activated freeing him from the bonds of personality. He thus becomes one with the Divine.

Paracelsus, a Swiss physician, broke with the medical theories of his day and initiated the spirit of medical independence which led to modern medicine. Paracelsus credited the body with having two substances, visible and





invisible. The latter substance the etheric shadow, was said to be beyond disintegration. Derangements of it produced disease. Paracelsus relied upon invocations, the vibrations of music and color, divine elixirs, talismans and charms, herbs and the regulation of diet, and bleeding and purging. These cures of his were hailed as miraculous by his contemporaries, and his genius was known throughout Europe. Although the traditions of Hippocrates and the clinicians dominated medicine after Paracelsus--and continue to do so--the mystics have also flourished.

The method of study was a review of primary bibliographical material compiled by the forementioned researchers in the field. The background material was taken from secondary references by leading writers in the field. This bibliographical research was supplemented by a correlation of implications from the research writings of occultists, theosophists and medical practitioners.

Conclusions were drawn that appear to establish (i) that there is a body of phenomena which strongly supports rational belief in the entity called the human aura, (ii) that these phenomena reveal much about people's minds and how they can be improved.

Suggestions for aura analysis application in education, industry, business and government were submitted.



## Acknowledgements

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## Chapter 1

### Statement and Importance of the Problem

Since the existence of the human aura is not well known and documented information pertaining to it is not available on the campus of the University of Alberta (Edmonton) it would appear that a historical review of documented research on this "life space" would be pertinent for all faculties interested in the betterment of man. Hence, the purpose of this study is to establish the reality of the human aura.

There is deep significance for the Faculty of Education in detailed study of claims about the human aura and its analysis as it pertains to the individual student, because if indicated aura research findings are true, all attempts to educate the individual to date has been one of conformity and stereotyping. It is a certainty that open-minded investigators from other faculties (psychology, philosophy, medicine, and the arts) will find cause for reflection and perhaps application.

If the aura represents the sum total of development and evolution of life as stated by G. S. White (The Story of the Human Aura, 1928, p. 23) and it reveals the temperament, disposition and condition of health according to S. G. J. Ouseley (The Science of the Aura, 1949, p. 3-4) and is according to the laws of physics influenced by every other





rate and mode of motion (White, 1928, p. 23), then detailed knowledge of the human aura and its interpretation has significant import for those who mold and shape the young in our educational institutions.

### Procedure

Documented research material pertaining to the human aura as compiled by occultists, theosophists and medical practitioners in the field were reviewed, analyzed and cross-referenced to establish or disprove their claims that the human aura does exist and is a unique record of the individual concerned.

The documentation of researchers, in each of the forementioned areas of investigation, were summarized and pertinent implications pertaining to verification of the existence of the human aura were cross-referenced and correlated. Correlated implications indicated that the human aura does exist.

Recommendations for the application of aura analysis, particularly in the Faculty of Education, were made.

### Need for the Study

To forecast and control events is the ultimate purpose of any science. This is particularly true of education. However, like some sciences, education has had to be content with only the prediction of events. Education, as in the case of astronomy, lacks control. Students are



expected to "play the game" at the most decisive time of their lives. Consequently the students have begun to look on education as a game: a set of rules to obtain a degree. It is evidenced by campus unrest, at all universities, that we are flushing the creative intuition of students down the drain and losing the co-operation of the individual student in higher education. This is particularly noticeable at points of departure in opinion. Control appears to present insuperable difficulties.

Many of the problems of education are ethical and cannot be solved by the procedure that the scientist usually pursues. One such problem is whether greater emphasis should be given to the development of social values or work skills. Such broad issues cannot be settled by turning to empirical science alone. The answer must be found in moral philosophy; philosophy of the natural growth pattern of individuals.

Contrary to present educational practices, it must be fully realized that the group is secondary to the individual. Is not the group composed of individuals? It is akin to saying that man is a product of his culture, when culture is actually a product of numerous individual men. The greatest innovations in our society have been brought about by the creative thinking of individuals.

This strong healthy desire for individual expression is at the root of all student unrest today. Why do we persist in imposing conformity at the expense of individual expression? If sanity is to prevail in our society, self-fulfilment for





the individual is a must and no expense should be spared to ensure that our society reaps the benefits that such a policy would obtain.

It has been stated that man knows more about space than he does about the tip of his own nose. The unknown has always intrigued man, yet the greatest unknown--man himself--lies virtually untouched. Valiant attempts to explore inner space have been made but the lag between research findings and the present threats to Man's existence on the planet (such as the population explosion, pollution, expanding and changing technologies, the race in space, and the armament build-up) demands an educational crash program with a totally new approach. The claims made by some medical researchers, theosophical and occult writers suggests that research of the human aura may provide the basis needed. Since there is a dearth of information on the human aura in university libraries, an historical study of documented research was considered essential for all faculties.

#### Educational Significance of the Study

In an educational system, can self-fulfilment be obtained? Believers in the human aura claim that it can. The problem is primarily one of individual character analysis which present day counselors are not qualified to make. Lack of knowledge of each student's most vital life experience, ignorance of the impact of past educational training bearing on present and future environmental and educational responses



remain the main obstacle for educators concerned with the self-fulfilment of each student. Aura researchers claim the aura reveals all of this and more. Their documented evidence suggests this: that it is possible to observe, codify and classify individual auras, thus making it possible to prescribe what would be required to meet educational needs of a physical, intellectual, or spiritual kind.

This, they claim, can be accomplished by analysis of the aura, for it is a unique individual record of past actions, present tendencies and future potential. Physicists determine the elements of the sun, stars, or planets, by studying their spectographs. Similarly, it is held, the aura's spectograph will reveal the emotions, the physical well being, the evolution or type of intellect, and the behavioral characteristics of each individual.

If this method of character and intellect analysis is authentic, the educator's main obstacle--lack of knowledge of the individual student's combined total life experience and educational training bearing on present and future environmental and educational responses is removed. This has greater import when educating adults and immigrants from other lands. Aura analysis can be considered as a true international language to be used in counselling and guidance. If properly used, the biases and influences of the counselor are automatically removed and a true individual program for self-fulfilment can be instigated without delay or error.



## Limitations of the Study

This study is designed to review and correlate research findings documented by those researchers investigating the reality of the existence of the individual human aura, and is delimited to the Faculty of Education.

## Data and Data Analysis

All data were obtained from primary documented aura research material compiled by recognized occultists, theosophists and medical practitioners in the field. Their data were analyzed, summarized and cross-referenced for implications that the human aura does or does not exist.

## Sample

Although a sample was not required for the purposes of this thesis, it is befitting that the author comment on the medical practitioner's samples as they were the only group to use scientific methods acceptable to contemporary science.

It is only natural that the medical researcher's population sample came from their clientele. Dr. W. J. Kilner documented eighty-eight aura case-studies of varying states of health. Dr. G. S. White documented nine typical laboratory experiments and illustrated eleven atypical diseased auras.

Dr. M. K. Muftic (whose research was not available at the printing of this thesis) has, according to him,





documented 4,000 aura force-field measurements on 380 human subjects in varying states of health. His conclusions substantiate Kilner's and White's findings in that the intensity, strength and curvature of the field changes with the subject's state of health (Schaffranke, R., "Secrets of the Aura." Fate Magazine, 1964, 17 No. 6, 42).

### Method of Study

The method of study is a review of primary bibliographical material compiled by researchers in the field. The background material is taken from secondary references by leading writers in the field. This bibliographical research is supplemented by a correlation of implications from the research writings of occultists, theosophists and medical practitioners, that the human aura does exist.

### Use of the Findings

Since all researchers claim that the aura can be codified and categorized, it should then be possible for educators to accurately group students for relevant learning experiences without counselling error or bias.

If this method of character and intellect analysis is authentic, the applicability of aura diagnosis in counselling and guidance is universal regardless of age, race, or education.

Teachers, instructors, and administrators in all levels of education could be required to qualify for their



positions by aura analysis. Those professionals interested in mental hygiene will have a new tool to assist them since existing and portending psychic stresses are evidenced in the aura. In this manner neurotic and psychotic individuals can be denied contact with the young in their formative years.

Professionals in other Faculties may find a new tool to assist them in aura analysis. The Faculty of Medicine should be interested in the claims of some medical aura researchers that disease manifests in the aura before it does in the physical body. Professionals in Religious Arts may find verification for references in the scriptures to all men being clothed in a degree of light. Physicists may be interested in explaining the physical laws behind the phenomena. Chemists may be intrigued by attempting to discover the chemical reactions accompanying auric color changes. Biologists may find value in aura analysis when studying the growth pattern of living organisms. Anthropologists may find evolutionary patterns indicated between different races by comparative aura analysis. Agricultural professionals may desire to verify certain medical researchers' claims that various plants are incompatible growing next to each other. Food nutritionists may be interested in claims by the same individuals that different foods affect the aura differently. Environmental engineers may be intrigued by medical reports that various chemicals and fumes affect the aura differently. Psychologist and psychiatrists may find it possible to study transient thought





by use of aura analysis and pinacyanole movie film. As stated by G. S. White (1928, p. 46) the area of research in which aura analysis is applicable is unlimited. In this study our concern is the applicability of aura analysis to education.

### Definition of Terms

#### 1. Aura:

A. Everything in nature generates its own aura, atmosphere or magnetism. The fact is equally true of the lowest crystal and of the living organism, of the lowest and the highest conscious entity (Ouseley, 1949, p. 3).

In the human organism there are forces analogous to, if not identical with, the forces of electricity and magnetism. Each human being possesses a "magnetic" field which is the aura--it radiates from each individual as solar rays emanate from the sun. The human aura partakes of the essential qualities of the etheric, the astral, the mental and the spiritual forces of the individual. In a vital sense, every human being creates his own magnetic atmosphere which unfailingly reveals the temperament, disposition, character and the conditions of health (Ouseley, 1949, p. 4).

B. The dictionaries define the word aura as: "Any subtle invisible emanation or exhalation." The English authorities, as a rule, attribute the origin of the word to a Latin term meaning "air," but the Hindu authorities insist that it had its origin in the Sanscrit [sic] root Ar, meaning the spoke of a wheel, the significance being perceived when we remember the fact that the human aura radiates from the body of the individual in a manner similar to the radiation of the spokes of a wheel from the hub thereof. The Sanscrit [sic] origin of the term is the one preferred by the occultists, although it will be seen that the idea of an aerial emanation, indicated by the Latin root, is not foreign to the real significance of the term.

Briefly, then, the human aura may be described as a fine, ethereal radiation or emanation surrounding each and every living human being. It extends from two to three feet, in all directions, from the body. It assumes an



oval shape--a great egg-shaped nebula surrounding the body on all sides for a distance of two to three feet. This aura is sometimes referred to, in ordinary terms as the "psychic atmosphere" of a person, or as his "magnetic atmosphere" (Panchadasi, 1950, p. 5-6).

C. Aura is a manifestation of the rate and mode of motion from a living body--animate or inanimate, in other words it is the manifestation of the rate and mode of motion of vital force.

The aura, psycho-magnetic radiation, or magnetic atmosphere, being a rate and mode of motion, must, according to the fundamental laws of physics, be influenced by every other rate and mode of motion.

When we thoroly (thoroughly) understand the definition of aura, psycho-magnetic radiation, or magnetic atmosphere, and then thoroly (thoroughly) understand its properties, we can readily see that in this magnetic atmosphere we have an exact image which represents the product of the sum total of the development and evolution of life (White, 1928, 21-23).

## 2. The Etheric Double:

It may be frequently seen through different colored screens as a dark band adjacent to, and following the contour of the body, separating the latter from the true aura. Commonly it is from one-sixteenth to one-eighth of an inch in breadth, rarely more, keeping a uniform width all around the body. In disease this space will sometimes look much wider, but then it is presumably a pathological condition, and probably not identical with the natural phenomena (Kilner, 1965, p. 38).

## 3. The Inner Aura:

The aura proper lies just outside the etheric double. The part nearest the body is evidently more dense, and has a different texture from the most distant portion. Both portions appear to shade into the other but with the help of colored filters containing dicyanin it has been possible to separate the inner from the outer aura.



#### 4. The Outer Aura:

The outer aura commences where the inner aura leaves off, and spreads around the body to a variable distance. It has no absolutely sharp outline but gradually vanishes into space, although in the majority of instances its outer border is sufficiently obvious for measurement (Kilner, 1965, p. 47).

#### 5. The Ultra Aura:

Beyond the outer aura extending for a considerable distance is an elusive fine haze or mist only observable in people with extensive auras. For the sake of reference the phenomena has been termed the ultra-outer aura.

#### 6. Self-fulfilment:

To arrive at full development of one's capabilities through self direction and desire.

#### 7. Life space:

The aura containing a complete summation of the individual's life experiences and a potential force field influencing all future reaction to environmental stimuli.

#### 8. Occultist:

An occultist is an individual with belief in hidden or mysterious powers not explained by known scientific principles of nature. The occultist attempts to bring these powers within human control by experimental scientific methods. All the natural sciences stemmed from occultism (Morse, 1954, p. 6258).





9. Theosophist:

A theosophist is a member of any religio-philosophical system purporting to furnish authoritative knowledge of God, and of the Universe in relation to God, by means of direct mystical intuition, philosophical inquiry, or both (Morse, 1954, p. 8416).



## Chapter 2

### A Review of Related Literature

In modern times it has become commonplace for even parapsychologists to scoff at the idea of a human aura, to deny such a thing's existence, to equate alleged evidence for its existence with hallucinations or with the imaginative creations of the occultists.

Physicists and parapsychologists need to get together on this point. More and more writings by men well qualified in scientific studies are offering claims about significant facts in this field. Scientists of international stature have been interested and believe that they have left the occultist and theosophist far behind.

The occultist was an individual with belief in hidden or mysterious powers not explained by known scientific principles of nature. His efforts and activities were attempts to bring these powers within human control by experimental scientific methods. All the so-called natural sciences stemmed from the efforts of occultism (Morse, J. L., ed., The Universal Standard Encyclopedia. New York, Unicorn Publishers Inc., 1954, 17, 6258-6259).

The theosophist was a member of any religious-philosophical system purporting to furnish authoritative knowledge of God, and of the Universe in relation to God, by



means of direct mystical intuition, philosophical inquiry or both (Morse, 1954, 23, 8416-8417).

### Occult Background

In considering the background of the occultists they:

. . . were philosophers dedicated to the study of the universe, that sphere whose center, they said, is everywhere, whose circumference has no bounds, and at the heart of which are united without being confounded--or are separate, without being lost from sight--the physical, the intellectual and the divine worlds: the triple face of all knowledge, the triple base of all analysis, the triple stem of all synthesis.

The physical world is composed of material, mineral, vegetable, animal and fluidic kingdoms; of their separate existences, of their affinities and of their contrasts, of their perpetual minglings and transformations, and of the organic laws that maintain the essential unity of substances in the infinite variety of its products.

The intellectual world manifests itself through the spirit of man. Our innate faculties develop and extend through sensations, knowledge, judgement, will. Sensation is the affirmation of life; knowledge distinguishes the forms of that life; judgement compares them; will acts upon them, and suffers or links their reactions. The divine world, which embraces both these worlds, is the eternal source of all life, on the physical and on the intellectual plane, both of which are governed by supreme knowledge and absolute wisdom (Christian, Paul, The History and Practice of Magic, New York, Citadel Press, 1963).

However the occultists refrained from any attempt to explain the existence or nature of God. This is perhaps the reason why the occult sciences were protected by the Church; they were part of the theologian's study. Occult doctrines were considered a distant revelation to former men of the hidden forces that control, by fixed laws, the economy of the universe. "All knowledge," said the Church, "comes from God. Therefore all knowledge is theological and divine





(Christian, 1963, p. 18).

### Theosophical Background

The theosophist when asked what Theosophy is replies that it is Divine Wisdom as possessed by the gods. The name Theosophy dates from the third century of our era, and began with Ammonius Saccas and his disciples, who started the Eclectic Theosophical system.

The object of this system was to inculcate certain great moral truths upon its disciples, and all who loved Truth. Hence the motto of the Theosophical Society is: "There is no religion higher than Truth." The chief aim of Theosophy is to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities.

Theosophists claim that all the world's religions are based on the "Wisdom-religion" which was one in antiquity. They claim that all religions indicate the existence of a single Theosophy anterior to them.

. . . while in no way depreciating the knowledge to be gained either by study of the ancient scriptures or by philosophical reasoning, it nevertheless regards the constitution and the evolution of man as matters, not of speculation, but of simple investigation. When so examined, they prove to be parts of a magnificent scheme, coherent and readily comprehensible--a scheme which, while it agrees with and explains much of the old religious teachings, is yet in no way dependent upon it, since it can be verified at every step by the use of the inner faculties which, though as yet latent in the majority of mankind, have already been brought into working order by a number of our students.

For the past history of man, this theory depends not only upon the concurrent testimony of the tradition of the earlier religions, but upon the examination of a definite record (the aura)--a record which can be seen



and consulted by anyone who possesses the degree of clairvoyance requisite to appreciate the vibrations of the finely subdivided matter upon which it is impressed. For its knowledge as to the future which awaits humanity, it depends, first, upon logical deduction from the character of the progress already made; second, on direct information supplied by men who have already reached those conditions which for most of us still constitute a more or less remoted future; and third, on the comparison which anyone who has the privilege of seeing them (auras) may make between highly evolved men at various levels.

The study of the condition of man at the present time, of the immediate methods for his evolution, and of the effect upon that evolution of his thoughts, his emotions, his actions--all this is regarded by theosophical students as a matter of the application of well-known laws as a broad, general principle, and then of careful observation, of painstaking comparison of many cases in order to comprehend the detailed working of these laws. It is, in fact, simply a question of sight, . . . (Leadbeater, C. W., Man Visible and Invisible, London England, Theosophical Publishing House, 1969, pp. 2-3).

In order to understand and appreciate the background against which Dr. Walter J Kilner developed his aura research it is essential to review documented scientific development relevant to his research.

Followers of religious and occult traditions in many ancient civilizations including Egypt, India, Greece, and Rome claimed to have verified the existence of a radiating luminous cloud surrounding the human body. It was believed that clairvoyants could actually see this aura surrounding ordinary human beings. Such an aura was said to have differed in color and nature, indicating the health and expressing the emotional and spiritual attributes of the individual.



## Kilner Background

It is a giant step from religious and occult traditions to a twentieth century doctor's consulting room, but Kilner took that step in an attempt to establish the human aura as a physical phenomena.

Walter Kilner was the son of John Kilner who became a Fellow of the Royal College of Surgeons. Walter Kilner was born on May 23rd, 1847 at Bury St. Edmunds, Suffolk, England. Kilner and his brother Charles studied medicine along conventional lines at St. John's College (Cambridge University), and St. Thomas' Hospital, London. Walter took his BA in 1870, his MRCS and LSA in 1871, his MB in 1872. He became a member of the Royal College of Physicians in 1883. He practiced privately at Ladbroke Grove, London, then a fashionable neighborhood.

Kilner graduated during a prolific period of scientific and medical investigation.

## Scientific Background

Remarkable developments in the study of electro-magnetic waves were taking place through the research of scientists like Professor Hertz, Sir William Crookes and Guglielmo Marconi.

The electro-magnetic waves predicted by Maxwell on purely theoretical grounds and on indirect evidence were not demonstrated until the later years of his life. In 1888 a young German physicist, Heinrich Hertz (1857-1899), not only





produced and demonstrated these waves but also showed that they had many of the properties of light. They were subject to the laws of reflection, refraction and interference. Subsequently it was shown that their speed was identical with the speed of light. Today we know that gamma rays, X-rays, ultra-violet light, visible light, infrared rays, heat radiation, and radio waves are all electromagnetic in nature (Taylor, L. W., Physics, New York. Houghton and Mifflin Company, 1941, p. 747).

Sir William Crookes was the forerunner of modern atomic physics. He discovered the element thallium (1861) and radiant matter, invented the radiometer (used in aura research), the spinthariscopes, the Crooke's tubes with cathode-radiation for spectral microscopes and the electric bulb, to omit other inventions. In 1892, he was the first to predict the use of electro-magnetic waves for telegraphic communication. He even predicted the possibility of tuning to special wavelengths.

In 1894, after reading an article describing Hertz's work Marconi got the idea that Hertzian waves could be used for communications. Within two years he succeeded in sending code signals by electromagnetic waves over large distances (Brown, Foundations of Modern Physics, New York, John Wiles and Sons Inc., 1960, pp. 747-749)

In 1866 Baron Carl von Reichenbach, distinguished for his work in chemistry, mineralogy and geology, published his work Amphorisms, which he claims was based on hundreds of experiments with subjects known as "sensitives" who described a luminous force that streamed from the fingertips.



Convinced of the fruitfulness of these experiments he introduced the term "Odic Light" to designate phenomena similar to those later said to be instances of the aura (Kilner, W. J., The Human Aura, London England, 1965, p. vii). He studied the characteristics of this force with great care, only to have his research ridiculed by other scientists of the period (Kilner, 1965, p. vii).

In 1878, in the United States, Edwin D. Babbitt acknowledged a debt to the research of Reichenbach and compiled his book, The Principles of Light and Color, East Orange N.J., "Author," 1896). He argued that Reichenbach's Odic Light answered the same laws and caused many of the same phenomena as did visible light. He concluded that it revealed basic life forces. For his efforts Babbitt was considered an occultist (Kilner, 1965, p. vii).

Professor W. K. Rontgen discovered X-rays in 1895. At St. Thomas' Hospital, where Kilner went to work as chief of electrotherapy in June 1879, a busy X-ray department was established in 1897. At about this time (1903) in France, Professor R. Blondlot of Nancy University claimed to have discovered a different form of radiation which he called N-rays emitted by many substances and also by human nervous activity. His research was honored by the French Academy (Cajori, Florian, A History of Physics, New York, Dover Publishers, 1962, p. 308; Kilner, 1965, p. vii). Robert W. Wood, an American, was next thought to have discredited Blondlot. While Blondlot was publicly describing



an N-ray spectrum Wood removed a prism from Blondlot's apparatus. According to Wood this removal did not effect Blondlot's alleged data which was therefore imaginary. However, other scientists like Professor H. Becquerel insisted that they had experimented with N-rays and corroborated Blondlot's findings (Cajorie, F., 1962, p. 272, 296).

The effects of X-rays and N-rays on phosphorescent substances such as potassium platinocyanide were studied by Rontgen and Blondlot individually (Cajorie, F., 1962, p. 272; Kilner, 1965, p. viii). Their results convinced Kilner that N-ray action on phosphorescent sulphide of calcium indicated that it might be possible to make human emanations visible (Kilner, 1965, p. viii). Kilner was familiar with work in which Reichenbach claimed to have seen what he called auras around the poles of magnets and human hands (Ouseley, 1949, pp. 10-11); Kilner had experimented (J. J. Williamson, Seeing the Aura, 1957, p. 15) on several occasions, with the Sthenometer of Professor Paul Joire; a simple instrument to measure human nervous energy (Russ, Charles. "An Instrument is set in Motion by Vision or Proximity of the Human Body." Lancet 1921, 6(4), 222-224).

Kilner believed that the aura might be seen if viewed through a suitable substance. He experimented with dicyanin, a coal-tar dye which seemed to have an effect upon the eye-sight making the viewer or observer temporarily short-sighted and able to perceive radiation in the ultra-violet band more





easily. The conclusions which he based on his clinical experiments were published in his book The Human Atmosphere, (London England, G. Routledge and Sons, 1911). This publication was available with diagnosis sheets and a box of slides. Kilner, in The Human Aura, describes methods for viewing the components of the aura: such as the etheric double, the inner aura, the outer aura and the ultra-outer aura (1965, pp. 38-51). Kilner claimed that there were marked changes in the aura during varied states of health and sickness, also that his viewing screens could be used for diagnosis (1965, pp. 141-290).

Skepticism and unbelief were common among Kilner's colleagues. His book received a long review in the stately columns of The British Medical Journal. The report went on to state that, "Dr. Kilner has failed to convince us that his aura is more real than MacBeth's visionary dagger."

Confident, Kilner continued his experiments. He held that he was studying the human aura for diagnostic purposes. Interest was shown in his work by Sir Oliver Lodge (See Leslie Shepherds introduction to the 1965 of Kilner's book The Human Aura, p. ix). This interest was interrupted by the 1914 war (Kilner, 1965, p. ix). The supply of dicyanin produced by the German chemists Meister Lucius and Breuning was cut off during the 1914-18 war. Thwarted in his research efforts, Kilner retired to Bury St. Edmunds and assisted his brother Charles in his private practice.

A revised edition of Kilner's book was published in



1920 and sympathetically reviewed in the Medical Times, February 1921. Many reputable medical men endorsed Kilner's findings. In 1922 there was also an enthusiastic review in the cautious journal, The Scientific American. Unfortunately Kilner did not see these articles supporting his research, for he died on June 23rd 1920.

Kilner's apparatus or viewer was a narrow box with a cell of optical ground glass containing an alcoholic solution of the dicyanin dye. Large amounts of the costly dye solution were required. Methods of viewing were improved by Mr. Harry Boddington who used goggles with double glasses between which dye solution was placed. This required very little of the solution and the goggles were refillable as the alcohol evaporated over time. These goggles were patented in 1928 under the name of "Aurospects" (See Leslie Shephard's introduction to the 1969 edition of Kilner's book The Human Aura, p. x). Boddington held later that satisfactory results could be obtained by using glass of the same spectroscopic tint as the dye, these tinted filters he called Kilnascreens.

Oscar Bagnall, J. J. Williamson, and Boddington claimed in 1937 to have confirmed Kilner's findings (Kilner, 1965, p. x; Williamson, J. J. Seeing the Aura, Borderline Science, 1957, 3, p. 1). Bagnall's main innovation was an improved viewing screen using a more stable and cheaper dye called pincyanole bromide in place of dicyanin (Williamson, J. J., Seeing the Aura. Hastings, England, Society of Metaphysicians Ltd., 1957, p. 1).



The research of many prominent medical men in Europe was published by Professor Dr. Helmuth Wolff and Dr. Siegfried Wittman at Innsbruck Austria in 1952 under the title of Die Welt der Genheimen Machte, (The World of the Secret Forces). Some of the conclusions offered were as follows: Professor Dr. Sauerbruch, a well known surgeon claimed to have proven the existence of an electrical field around the human body by experimentation with sensitive electronic devices. Professor Dr. Rohrer at the University of Vienna reported that he had determined a certain number of frequencies in the human aura using a highly sensitive electronic-acoustical device (Schaffranke, R., Secrets of the Aura. Fate Magazine, 1964, 17(6), 40-41).

In his article Schaffranke reports that:

E. K. Muller found a definite way to prove the existence of two to five different aura bands surrounding the human body. One band, the inner aura, averages approximately 13 centimeters in thickness while the second band, the outer aura has an average thickness of 20 centimeters. In some cases, however, an aura of up to 200 centimeters in width has been recorded (Schaffranke, R., Secrets of the Aura. Fate, 1964, 17(6), 41).

Muller also concluded that intellectually and spiritually developed persons have a distinct aura around their heads.

Such aura theorists would argue that one must realize that the spectrum visible to the human eye covers only one of sixty-three octaves of known wavelengths, in order to appreciate the infinitesimal amount we see of that which exists (Schaffranke, R., Secrets of the Aura, Fate Magazine, 1964, 17(6), 42; Taylor, L. W., Physics. New York, Houghton





Mifflin Company, 1941, p. 497).

There are other ways of "seeing" into some of these octaves: by sensitive infrared and pinacyanole film, scintillators, geiger counters, tar dye filters, and photo-electric spectographic methods. Dr. Mahamoud K. Muftic M.D. states that since 1955 over 4000 aura force-field measurements have been made on some 380 human subjects in varying states of physical and emotional health. Intensity, strength and curvature of the field, according to Muftic, changes with the subject's condition (Schaffranke, Rolf, Secrets of the Aura. Fate Magazine, 1964, 17--No. 6, 44).

The subject of the aura is a complex one. Kilner insisted that his discovery was physical and not occult. Not everyone who has tried to see the aura has succeeded; consequently charges of mistakenly interpreting optical illusions that arise under special circumstances of viewing have been leveled at Kilner's research (introduction to Kilner's book, p. xi). Others claim that Kilner was a clairvoyant and saw things which had no physical basis (introduction to Kilner's book, p. xi). Be that as it may, today scientists are aware of many bio-electrical currents, as previously mentioned, however they are still largeley uncorrelated. This then is the background against which Dr. Walter J. Kilner and Dr. George Starr White attempted to do research on the elusive aura.



## Chapter 3

### The Occult and Theosophical Concepts of the Aura

#### In Defence of Clairvoyant Sight

The exponents of occultism and theosophy claim that every individual with diligence and the desire for truth can open the third eye or spiritual eye and view the human aura. The time required to attain this goal varies with each person, but everyone who has patience and endurance reaches this goal (Steiner, Rudolf, Theosophy, Rand McNally and Co., 1910, p. 4).

The occultist and theosophist have always found it difficult to defend their teachings against anyone skeptical of claims not based on standard scientific methods. The reason for this in their opinion is that viewing the aura was a ["Purely"] 'psychic' [Non-Physiological?] process entailing clairvoyance.

Since the methodologies relied on both by many occultists and by many theosophists too often had the same weaknesses, especially the stress on the doctrine of purely clairvoyant sight, perhaps Steiner's answer to their mutual critics is one of the best examples of their reasoning:

Erudition and scientific training are not essential to the unfolding of this "higher sense." It can be developed in the simple-minded person just as in the scientist of high standing. Indeed, what is often called at the present time "the only true science" can, for the attainment of this goal, be a hindrance rather than a help. For this science too often permits to be considered "real" only what is perceptible to the ordinary senses. And how



ever great its merit is in regard to the knowledge of THAT reality, it creates at the same time a mass of prejudices which close the approach to higher realities (Steiner, 1910, p. 4-5).

Science, Steiner claims, has set insurmountable limits to human knowledge, and since one cannot pass beyond these limits, all investigations not taking them into account must be rejected. Thus a person making assertions which some regard to lie beyond these limits is considered highly presumptuous.

Unfortunately, when asked what the aura looked like by those whom they considered "blind" and skeptical the occultists and theosophists gave varying answers. Asked why these varied they would say that individual clairvoyant sight differed according to the attunement or spiritual development of their own being (Steiner, 1910, p. 7). Steiner also cautioned his readers by saying "One must distinguish between experiencing one's own sensation world and looking at the sensations of another (p. 31)."

C. W. Leadbeater, another theosophist, answered his critics thus:

It should always be remembered that all this is a matter of direct knowledge and certainty to those who are in the habit of studying it, although it is presented to the consideration of the world merely as a hypothesis; but even the man who approaches the subject for the first time must surely see that in suggesting this we are not in any way claiming faith in a miracle, but simply inviting investigation of a system. The higher grades of matter follow on in orderly sequence from those which we already know, so that though to some extent each plane may be regarded as a world in itself, it is yet also true that the whole is in reality one great world, which can be fully seen only by the highly developed soul (1969, p. 13).





Such a variety of answers and such explanations encouraged the skeptical in concluding that what the occultist or theosophist saw was very little if anything. Nevertheless there remained intelligent and articulate investigators who inferred that if individual reports by occultists were compared systematically a sound body of knowledge emerged (Birren, F., *Color Psychology and Color Therapy*, New York: University Books, 1961, pp. 45-51).

Let us commence at the beginning and consider the question from the viewpoint of the occultist trying to explain what the aura is to a person who has just heard the word for the first time.

#### Panchadasi's Concept of the Aura

Swami Panchadasi, a modern occultist, states that the dictionaries define the word "aura" as: "Any subtle invisible emanation or exhalation." See *The human aura*, (Des Plaines, Yogi Publication Society, 1903, pp. 5-6). He says that while the English authorities attribute the origin of the word to a Latin term for "air," the Hindu authorities insist that it had its origin in the Sanskrit root "Ar," meaning "the spoke of a wheel." The significance of the latter is that the human aura is purported to radiate from the body in a manner similar to the radiation of a wheel, from its spokes. The occultists prefer to stress the Sanskrit origin of the term because it is more useful for grasping their concept of the aura, although the idea of an aerial emanation, as suggested by the Latin root, is not foreign to what they often take to



be the real significance of the term "aura."

Panchadasi defines and describes the term "aura" thus:

. . . a fine, ethereal, radiation or emanation surrounding each and every living human being. It extends from two to three feet, in all directions, from the body. It assumes an oval shape--a great egg-shaped nebula surrounding the body on all sides for a distance of two to three feet. This aura is sometimes referred to as his "magnetic atmosphere" (Panchadasi, 1903, p. 6).

Panchadasi says that at times this "magnetic atmosphere"--the human aura--may be seen as a beautiful calm, luminous atmosphere, presenting the appearance of a great opal under the rays of the sun. It may appear as a great furnace shooting out tongues of flame, rising and falling in waves of emotional excitement, or passion. These flames may project from their depths smaller bodies or centers of vibration which, like sparks, detach themselves and travel in other directions. These, he says, the occultists call "projected thought-forms" (Panchadasi, 1903, pp. 11; 47-54).

The luminosity of the aura is asserted with the use of a variety of names: it is the "magnetism" of F. A. Mesmer, the "electric fluid" of S. Jessieu, the "odic flames" of Baron Carl von Reichenbach, the "vital rays" of Dr. H. Baraduc, and the "exteriorized sensibility" of De la Roachas, (Ouseley, S. G. J., *The Science of the Aura*, 1949, p. 5).

Panchadasi seems to abandon the doctrine of purely "psychic" or clairvoyant perception. For he holds that some physical scientists today have offered proof to the general public, of the existence of the human aura (1903, p. 12). In Europe especially, he claims, the aura has been perceived



and even photographed (1903, p. 12). Perhaps he was alluding to the photographic experimentation carried on by the Society of Metaphysicians Limited, Archers' Court, Sussex, England. Panchadasi is convinced that in England, France and Germany, scientists have discovered a nebulous, hazy, radioactive energy or substance, around the body of human beings. Auric emanations, Panchadasi claims, can be registered and perceived by means of a screen composed of a certain fluorescent material interposed between the eye of the observer, and the subject under consideration.

Many researchers and writers concerned with the human aura claim to have verified the existence of colors in the aura's force-field contrary to Panchadasi's statement: (For example, see Ouseley, S. G. J., 1949, pp. 17-25; Birren, F., 1961, pp. 43, 46, 49; Kilner, W. J., 1965, pp. 9, 36-37, 72, 142-43; and White, G. S., 1928, pp. 38, 40-41).

This aura so discovered by the scientists is called by them the "human atmosphere," and is classified by them as similar to the radiations of other radio-active substances, radium for instance. They have failed to discover color in this atmosphere, however, and know nothing, apparently, of the relation between auric colors and mental emotional states, which are familiar to every advanced occultist (The Human Aura, 1903, p. 13).

Panchadasi says that he presents this information as a matter of general interest to the student and not as indicating that the occult teachings and observed phenomena bearing on the human aura require any proof on the part of the material scientist. Having discovered the aura, Panchadasi states that material science may eventually discover the auric colors too, and announce the same to a wondering world, as a





new truth.

Panchadasi suggests that most writers content themselves with a description of the colors of the mental or emotional aura and neglect the reference to the basic substance or power of the aura (1903, p. 15). The Sanskrit name of this force, he states, is Prana, which may be thought of as vital essence or power. It exists in everything. He claims that it is the force or energy through which the soul manifests activity, and the mind manifests thought. It is the substance of the human aura and the colors of the mental state that are revealed in that substance, as colors of chemical bodies are manifested in water.

It is useful here to consider the concept of the Prana or etheric. According to Kilner (1965, p. 8, 15-16, 38-43), White (1928, p. 150), and Panchadasi (1903, p. 17-18), the Prana Aura is bound up with the physical body and is known as the "health aura." The basic prana-aura is practically colorless and is marked by very fine lines radiating outward from the physical vehicle. In good health these bristle-like streaks are straight and stiff. In poor health they are wilted, droopy, and twisted or curly. In extreme poor health they appear like soft limp fur.

Panchadasi also asserts that minute particles of this prana-aura are thrown off with physical exhalations as scent and remains for some time after the individual has left the scene of activity. This is what animals follow in tracking people. It is also the claim that birds of prey such as the



owl, which hunts at night, will recognize and take only living prey by perception of the prana-aura.

The prana-aura is also filled with a multitude of scintillating sparks which are in constant motion. This vibratory movement is akin to the movement of heated air rising from an asphalt highway on a hot summer day.

Panchadasi holds that one can see the prana-aura with the natural eye (1903, p. 21). He suggests that the student closely observe some very healthy person, sitting in a dim light, through partially closed eyes. It is possible, he says, to perceive an undulating, pulsating vibration extending an inch or two from the surface of the body. It requires practice to recognize these vibrations but after once seeing them, the matter becomes easy (1903, p. 20). He further claims that the prana-aura can be perceived pulsating around the head of a mentally active person (1903, p. 20). This aura can also be seen by placing the hand against a black background, in a dim light, and gazing at it with narrowed eyes. The prana seen in such experiments appears like the semi-luminous radiance surrounding a candle (1903, p. 21). These experiments are carried out, says Panchadasi, not with clairvoyant sight, but with ordinary vision.

Regarding the appearance of color in the aura, Panchadasi says:

Color shades into color, tint into tint, hue into hue, as in the color scale of the spectrum of which the rainbow is the most familiar example. But the rainbow or spectrum lacks the peculiar semi-transparency of the "auric" colors, and also the constantly changing and dissolving body of colors of the "aura" (1903, p. 40).



Panchadasi states that there are two distinct features that one must be aware of in the auric coloring of every person. One is the coloring resulting from the more habitual thoughts and feelings of the person--from his character. The second is the coloring resulting from the particular feelings, or thoughts, manifested by him at that particular moment:

The color of the feelings of the moment soon disappears and fades away, while the more habitual feelings, bound up with his character, causes its corresponding color to abide more permanently, and thus to give a decided hue to his general "auric" color appearance.

The trained occultist is therefore able to ascertain not only the passing thoughts and feelings of a persons, but also to determine infallibly his general character, tendencies, past character and actions, and general nature, simply from a careful examination and study of the "auric" colors of the person in question (1903, p. 44).

The colors said to be seen in the human aura are called astral colors. It is held that they appear on a more subtle "plane" than the ordinary physical plane. Be it psychic and extraordinary, this is known as the astral plane. Each shade of mental or emotional state has its corresponding astral color. All astral colors are formed from three primary colors which are red, yellow and blue. These are said to be the same as their ordinary physical counterparts.

Panchadasi claims that a clear understanding of the key primary colors is an aid in the interpretation of the secondary colors. Red, he claims, is relevant to interpreting the physical life. Blue represents the religious or spiritual life, yellow the intellectual life. Combinations of the three primary colors with black or white are possible. These combinations are representative of the mental and





emotional activity manifested by the individual (1903, p. 25-28).

Let us consider what the individual colors indicate to the clairvoyant occultist. Panchadasi points out that each color has numerous shades and each indicates a slightly different tendency:

Red shades: A clear, clean shade of red indicates strong, pure natural emotions such as friendship, love of companionship, physical exercise, and healthy clean sports. As the shade grows darker and duller akin to a muddy shade these feelings become tainted with selfishness and low motives. The emotion of love can range from a muddy sensual red indicating self gratification, to an ethereal pink denoting love of humanity. Anger may be manifest by vivid flashes of scarlet (righteous indignation) to ugly flashes of deep, dull red, indicating rage and uncontrolled passion. In a display of malicious hate the background against which these red flashes are manifested is often a black background. If the rage finds its origin from jealousy, or envy the background is a dirty green. Avarice is a particular combination of dull, dark red, and a dirty ugly green (1903, p. 31-33).

Yellow shades: Yellow denotes intellect and has many shades and tints. Pure intellectual attainment is manifested by a clear golden yellow. This is evidenced around the head of great spiritual teachers. Great artists depict this phenomenon by displaying a golden halo around the



head of the teacher. Heinrich Hofmann's celebrated painting (1858) of the Christ in the Garden of Gethsemane depicts this nimbus so precisely that an occultist would suspect that he had clairvoyant vision. Rich golden shades of yellow are rare. A sickly yellow is the only indication of true intellect in the huge majority of people today. To an occultist with clairvoyant vision those few souls possessing true intellect stand out like lighted candles in the gloom (1903, pp. 34-35).

Green shades: This particular group of shades is the most difficult to interpret. Perhaps this is due to the fact that green occupies the center of the astral spectrum and is a balance between the two extremes which influence it. A restful green is said to denote love of nature, outdoor life, and travel. A clear light green indicates sympathy, altruistic emotion, and charity. Another shade shows intellectual tolerance. A darker green shows tact, diplomacy and ability to handle human nature. A still darker shade indicates insincerity, shiftiness and untruth. An ugly slate green indicates deceit--a very common shade in the average aura. Finally, jealousy, envy and malice is displayed in an ugly muddy, murky green (1903, pp. 36-36).

Blue shades: Generally to the occultist this color denotes spirituality. A beautiful rich, clear violet tint, indicates the highest form of spiritual, religious feeling and thought. The grosser feelings of these same spiritual aspects are represented by the darker and duller hues, tints



and shades until a dark indigo is reached. This shade, so dark that it is almost black, represents a very low, superstitious form of religion. True spiritual unfoldment is shown by a wonderful clear light sky blue tint. High morality is indicated by a series of clear inspiring shades of blue. Panchadasi says that purple denotes a love of ritual and ceremony, particularly those connected with religious offices. This is why purple was chosen as the royal color in ancient days (1903, pp. 36-37).

Brown shades: Desire for personal gain and accumulation is indicated by a display of brown in the aura. Shades of brown range from the clear brown of industriousness to the murky dull browns of miserliness and greed (Panchadasi, 1903, p. 37).

Gray shades: The grays represent negativity--fear, depression, and lack of courage. A decidedly unpleasant group (1903, pp. 37-38).

Black: In the astral colors, black expresses hatred, malice, revenge, gloom, depression, and pessimism (1903, p. 38).

White: White is the color of pure spirit. It transcends any light witnessed by man on the physical or astral plane, for it belongs to another plane and is absolute. Its presence in the aura denotes a high degree of spiritual attainment and unfoldment and is the token of adeptship when it permeates the entire aura.

Panchadasi plunges deep into the study of colors and





commends Edwin D. Babbitt's volume, The Principles of Light and Color, (New York: Babbitt & Co., 1878). Babbitt's theories regarding colors and their uses supports Panchadasi's research as an occultist (Birren, F., Color Psychology and Color Therapy, 1961, pp. 56-59). In this study, however, we are principally concerned with claims about the evidence for the aura's existence and most basic features.

Through interpreting the astral colors in individual auras the trained occultist believes that he is able to ascertain not only the passing thoughts and feelings of a person, but also to determine infallibly his general character, tendencies, past character and actions, and general nature.

Every place, dwelling, business, church, courtroom, village, city, country, nation, and the world itself has its own collective aura, known as the astral atmosphere. It is simply a combined reflection of the individual auras of the domain's inhabitants. This atmosphere is plainly felt by many people who are instinctively attracted or repelled by it.

If there is real substance to these claims educators in particular, should find food for thought in Panchadasi's statement that:

From any point of view, it is seen to be an important part of self development and character building, to develop the aura according to scientific occult principles (1903, p. 71).

### Ouseley's Concept of the Aura

Another occultist, S. G. J. Ouseley, in his book



The Science of the Aura, (London, 1949, pp. 3-4), claims that everything in nature from the lowest crystal to the highest living organism, from the lowest to the highest conscious entity; generates its own aura. Ouseley argues that:

In the human organism there are forces analogous to, if not identical with, the forces of electricity and magnetism. Each human being possesses a "magnetic" field which is the aura--it radiates from each individual as solar rays emanate from the sun. The human aura partakes of the essential qualities of the etheric, the astral, the mental and the spiritual forces of the individual. In a vital sense, every human being creates his own magnetic atmosphere which unfailingly reveals the temperament, disposition, character and the condition of health (1949, p. 4).

In attempting to explain what the human aura is, Ouseley begins with reference to the physical body; then he postulates what he calls the etheric counterpart or "double," the astral body, and the mental body. According to him, these three bodies overlap and interpenetrate each other (1949, p. 7). The etheric body extends slightly beyond the outer boundary of the physical and comprises the inner aura. The astral body with its egg shape forms the second aura, and the subtler mental body forms the outer aura (1949, p. 7). Plates in Appendix A illustrate this concept.

Ouseley says that the aura varies in area and extent, and composition or texture. This depends on the character of the individual it surrounds. Emotions, passions and feelings bestow a definite iridescence or color tone to the aura. Nothing colors the aura like habitual thought.

According to Ouseley:



The aura is just such a kind of subtle extension of the personality which is capable of giving and receiving impressions, and through this medium we make conscious contact quite apart from the physical senses. We feel the instinctive attraction or repulsion, as the case may be, and we can give no reason: nonetheless the attraction and repulsion speak of an intrinsic harmony or disharmony between the auras (1949, p. 6).

Ouseley says that as a guide to health conditions the aura is infallible. In good health vital force streams into the auric atmosphere imparting a clear brilliance to it. In conditions of poor or failing health the color tones are dull and dark. In diseased conditions nebulous, dark areas appear over the affected part.

Many exponents of occult science claim that the Central Sun sends out seven major rays of light from which the seven main basic types of human mentalities and temperaments spring (Ouseley, 1949, p. 17). These major rays are: Violet (spiritual power), Indigo (intuition), Blue (inspiration), Green (energy), Yellow (wisdom), Orange (health), and Red (physical life).

These seven rays have great occult significance in the study of the aura. It is stated that basic-color tones reveal specific classes of talents, habits and character and there are numerous color tones (Ouseley, 1949, p. 18).

Continuing, Ouseley says:

The ancient Egyptians first formulated the doctrine of correspondence between colours and the three-fold human constitution . . . a human being is "made up" of differing layers of consciousness or planes of being and that he possesses a separate vehicle for the expression of each of these, viz., the physical, etheric, astral, mental and spiritual bodies. Each of these bodies or modes of consciousness as they more correctly are, is related in some particular way to the three primary colours, red,



yellow and blue which symbolize the corporeal body (physical-etheric), the soul (astral-mental) and the spirit (spiritual consciousness) respectively. From this trinity emanate or evolve the secondary or complementary colours viz., orange, green, indigo, and violet, and by the blending of these seven major rays together with black and white all other colours are obtained (1949, p. 18-19).

Considering the individual colors that appear in the aura Ouseley gives the following account which may be usefully compared with that noted in Panchadasi's account.

Red: In the aura indicates strong physical tendency, strong minds and wills, a materialistic outlook, affectionate commanding nature. Red denotes the deepest human passions: love, hate, courage, revenge, cruelty, sensuality, selfishness and greed. Clear bright reds reveal possession of generosity and praiseworthy ambition. Dark reds reveal less favorable aspects. In all reddish auras there is a tendency towards sense experience rather than toward the mental spiritual (1949, p. 19).

Orange: Dull tones denote selfishness and pride. Clear tones signify health and vitality. These individuals find it easier to rule than serve, but there is generally no lust for power. They are tactful masters and excellent mixers. This color is seldom found without pride. Orange in the aura indicates a well balanced individual (1949, p. 20).

Yellow: Except for muddy shades, yellow in the aura is a good aspect. Golden shades of yellow denote soul qualities, and astral-mental forces. It symbolizes thought and mental concentration and intellect. This color appears in the auras of bright optimistic, high-spirited, thoughtful





and capable people. Dingy shades of yellow denote jealousy, suspicion, and "dreamers" or unpractical natures. Yellow in the aura indicates that the individual is developing spiritual qualities (1949, pp. 20, 21).

**Green:** Bright clear shades of green typify individuals who are naturally animated, versatile, thoughtful and adaptable. Freedom from bondage, independence, and new life is indicated by its presence.

The negative aspects of green are indicated by olive green and other drab shades of the color. These shades reveal envy, jealousy, deceit and treachery (1949, pp. 21, 22).

**Blue:** This color infusing the aura indicates an artistic, harmonious nature and spiritual understanding. It is pertinent to note that it is the color of the Virgin Mary in the Roman Catholic Church.

Clear shades of bright blue indicate self-reliance, confidence, and a more positive character. Loyal friends and sincere characters will have a predominance of blue in their auras (1949, pp. 22, 23).

**Indigo:** Indicates a high degree of spirituality. Wisdom is represented by dark blue auras (1949, p. 23).

**Violet:** This color is rarely seen in the aura. It represents spirituality and is the color of the Initiate and the Adept. It indicates true greatness, worthiness and idealism.

**Grey:** Indicates inborn love of convention and formality. It indicates a lack of imagination, a tendency to



narrowness, meanness and dullness. It typifies the plodding type who leaves no task undone (1949, pp. 23, 24).

Black: This is the negation of all color and signifies all that is evil and vicious. It indicates hatred, discord and evil-thoughts of all types. The most devilish and depraved soul's aura glows with crimson-red infused with black. This is the most vicious combination of evil known (1949, p. 24).

Ouseley makes the point that the ecclesiastics' fondness for black is not understood (1949, p. 24). One might also reflect on the garb of judges, morticians, and students at graduation ceremonies.

Pink: This color bespeaks of love of humanity, beauty and artistic surroundings (1949, p. 24, 25).

Silver: Depicts a lively, volatile, and unreliable personality. These individuals are gifted in all matters; Jack of all trades and master of none. Feebleness, inconsistency and changeable moods depict silvered aura folk (1949, p. 25).

Brown: This is the business man's color. Strong emotional feelings or tendencies are not to be expected in people whose auras are infused with brown. This color denotes ambition, power, perseverance, orderliness and miserliness. Light shades of brown indicate avarice in the individual (1949, p. 25).

Ouseley mentions the same experiment as Panchadasi does to develop auric sight. He cautions that auric vision



does not come in a few days or even a few months. It is a life-time study and the individual's life and habits must be on a high plane to get good results. He claims that these finer forces are not discernible to the eyes of the gross materialist or the seeker after wonders and sensations. It is a very serious and priceless power and should only be used for the betterment of mankind.

#### How Theosophists Defend Their Aura Research Methods

Theosophists, although they held that they were employing clairvoyant sight in their research, were considered more rational than the occultists because they thought more like physical scientists, in attempting to establish the reality of the aura (Leadbeater, C. W., Man Visible and Invisible, 1969, pp. 1-9). In Leadbeater's own words:

Neither dogmatism nor speculation approaches the problem from a practical point of view, as a matter which can be studied and investigated like any other science.

Theosophy comes forward with a theory based upon entirely different foundations. While in no way depreciating the knowledge to be gained either by study of the ancient scriptures or by philosophical reasoning, it nevertheless regards the constitution and evolution of man as matters not of speculation, but of simple investigation.

The study of the condition of man at the present time, of the immediate methods for his evolution, and of the effect upon that evolution of his thoughts, his emotions, his actions--all this is regarded by theosophical students as a matter of the application of well known laws as a broad, general principle, and then of careful observation, of painstaking comparison of many cases in order to comprehend the detailed working of these laws. It is, in fact, simply a question of sight, and this book is published in the hope, first, that it may help earnest students who do not yet possess this sight to realize how the soul and its vehicles appear when examined by its means; and second, that the persons who





are now beginning to exercise this vision more or less perfectly, may by it be helped to understand the meaning of what they see.

I am perfectly aware that the world at large is not yet convinced of the existence of this power of clairvoyant sight; but I also know that all who have really studied the question have found evidence for it irresistible (1965, pp. 3-4).

The theosophists' prime concern was to establish a direct relationship between the individual soul and the divine principle through contemplation and speculation. Yet, their aims involved more than this: for the majority of theosophists employed clairvoyant vision (as the occultist did) and believed that they saw much more of the world around them than those of limited perception. C. W. Leadbeater (1969, p. 10), Rudolf Steiner (1910, pp. 1-9), and Annie Besant (Karma, 1918, p. 8) were some of these theosophists.

In attempting to explain clairvoyant sight, Leadbeater says that the average man is strongly disposed to believe that those who see a little more than they do must really be drawing upon their imagination for their alleged facts. He states that one of the commonest mistakes is to consider that the limit of our normally accepted powers of perception is also the limit of all that there is to perceive.

Steiner, in defending the theosophist's stand, says that certain faculties (such as clairvoyant sight) are required to experience the relevant things referred to, in studying the aura. But if after these things are experienced and accounts of them made known, every person can understand who desires truth and approaches the subject with a logical



and unprejudiced attitude. He says that it is vitally necessary for there to be teachers of the aura science, very much as it is necessary for there to be teachers to deal with data experienced in the region of what is thought of as ordinary reality. Only clairvoyant sight makes a man a "knower" in the study of the spiritual. Just so healthy sense organs are needed for research in regard to what are ordinarily considered the sensible realities. And because in truth both levels of reality, the lower and the higher spiritual, are only two sides of one and the same fundamental unity, anyone who is unlearned in the lower branches of knowledge will remain so in regard to the higher. This divine wisdom which reveals to man his own being and with it his destination is called Theosophy (1910, pp. 1-8).

### Steiner's Concept of the Aura

Steiner says that every man is a citizen of three worlds: Every man is the possessor of three distinct vehicles: a physical-etheric body, an astral body, and a mental body. Each body is composed of a finer material than the physical body and each represents a distinct level of the consciousness of man. Steiner is not alone in stating that each of these bodies can be used separately or jointly by the controlling entity to visit other planes of being or consciousness and thereby grow in knowledge (Leadbeater, 1965, p. 44). According to Steiner these three bodies interpenetrate each other and all enter into mutual action and reaction with the physical body. The etheric body fills or inhabits the physical



body as a double form known as the etheric double; extending beyond this on all sides is to be seen the astral body and beyond this extends the mental body. All bodies are concentric with the physical body. Together these bodies are called the human aura.

Steiner states that it is impossible to do more than faintly indicate the richly varied world which discloses itself to those with clairvoyant sight.

A human thought, for example, appears as a spiritually perceptible color phenomenon. Its color corresponds with the character of the thought. A thought which springs forth from a sensual impulse in a person has a different color from a thought conceived in the service of pure knowledge, noble beauty, or the eternal good. Thoughts which spring from the sensual life course through the soul world in red shades of color. A thought by which the thinker rises to a higher knowledge appears in beautiful yellow. A thought which springs from devoted and unselfish love rays out in glorious rose pink. And just as the content of a thought comes into expression in its supersensibly visible form, so also does the greater or less degree of its definiteness. The precise thought of the thinker shows itself as a formation with definite outlines; the confused idea appears as a wavering, cloudy formation (1910, pp. 180-181).

Steiner is highly concerned with the size of the aura. He concludes that the size of the aura varies with different individuals. However, this egg-shaped luminous cloud can generally be considered to be twice as long and four times as wide as the physical being it surrounds. Surging, changing colors suffuse with each other in the aura and reveal the inner life of the man. But permanent qualities such as talents, habits, and traits of character, express themselves in a foundation of basic color-tones (1910, p. 181).

To understand the meaning of the color-tones one has



to compare the auras of different human types since dispositions and temperaments vary greatly. For, as stated previously, Steiner believes in three bodies: the etheric, the astral and the mental bodies, which qualify each individual as a citizen of three worlds; all contain colors of varied shades which change with the stage of development of the man (1910, pp. 181-182). Steiner states that color phenomena do not only appear in suffused irregular cloud forms but also in a distinctly defined, regularly shaped figures. Specific types of auric display include undulating stripes, whirls, red spots, and rays (1910, pp. 185-186). Plates 8, 9, 10, 11, 12, and 13 in Appendix A illustrate some of these phenomena. Steiner has also spoken of three basic species of color phenomena appearing in the aura. First there are the colors which have opaque and dull characteristics. Comparing them with the colors that our physical eyes see, they appear transient and transparent. They fill the space they occupy with mist-like forms. The second type of colors are, as it were, light itself. The space they fill becomes a shining area. The third type of colors not only fill the area in which they are located with light, but they also scintillate with shifting rays. Because these three species of colors interpenetrate and suffuse each other, the aura becomes an exceedingly complicated phenomenon. (1910, pp. 186-187). Colors in the undeveloped man's aura range from red to blue. The shades are dull and dirty. Red shades indicate sensuality and fleshy lusts, passion for the





satisfaction of the palate and stomach. Green in this aura indicates obtuseness and indifference. It shows that the persons studied are voraciously giving themselves over to each enjoyment but avoiding the exertions necessary to fulfill their desires to continue or increase their pleasures. Desires above the capacities already attained produce brownish-green and yellowish-green colors in this individual's aura. Modern ways of life proliferate this type of aura. Conceit shows itself in color tones ranging from dirty yellow to brown. Fear and timidity appear in brown-blue and gray-blue colors (1910, p. 191-192).

The most varied grades of color appear in the second aura. Conceit, ambition and pride are displayed in brown and orange colors. Red-yellow flecks indicate inquisitiveness. Bright yellow denotes intelligence and clear thinking. Green indicates understanding of life and the world. A green-yellow indicates a good memory. Rose-red expresses an affectionate nature. Blue in the aura is a sign of piety. Indigo blue in the second aura represents idealism (1910, 191-193).

The basic colors of the third aura are yellow, green and blue. Yellow in the third aura denotes lofty, wide reaching ideas comprehending the world order. Spontaneous thinking is expressed by a golden yellow. Green in this aura indicates love toward all life. Blue expresses selfless sacrifice. Sacrifice devoted to the active service of the world is displayed in light violet.



## Leadbeater's Concept of the Aura

Another important thosophist was C. W. Leadbeater. He also claims that man's consciousness operates on three levels or planes. These planes include the etheric double, the astral body, and the mental body. Leadbeater comments on the colors that appear in these bodies which represent man's force-field or magnetic atmosphere. All colors that are presently known to us on the physical plane, exist on each of these higher planes of nature. However, as we rise from one stage to another, we find these colors becoming more delicate and more luminous, so that might be described as higher octaves of color.

Leadbeater advocates the comparison of individual auras in attempting to understand the meaning of color-tones. In this respect, he went as far as classifying and categorizing aura types with the aid of Madame H. P. Blavatsky's color scale, as given in her monumental works, The Secret Doctrine (Pasadena: Theosophical University Press, Adyar Editions, Vol. 5, 1963). The colors and their many shades are reputed to express specific traits and tendencies and become the basis for aura analysis.

Leadbeater's research is considered outstanding by those who accept forms of aura theory even though they would say that the research is all on the psychic plane. Leadbeater would hardly agree with this view since he stoutly maintained, as other aura researchers did, that clairvoyant sight was simply an extension of normal vision. Leadbeater,



like other theosophists, claims that he relies on clairvoyant sight to observe the aura. However, one can appreciate his schematics of the different aura types as an aid to the layman's understanding of what the aura is supposed to look like and its interpretation. He would be the first to state that the tints that he has employed are gross compared to the colors that are actually seen (1965, pp. 18-19, 120).

Leadbeater states that thought appears as a spiritually perceptible color phenomenon, its color corresponding to the character of thought. Hearing this statement, the average man automatically refuses any knowledge pertaining to the human aura because he feels that his Holy of Holies: (the consciousness to which he has private access) is being violated. However, according to Leadbeater, this rejection of the statement by laymen of the statement does not alter the fact which he states (1965, p. 4).

Detailing his research findings in schematic form, Leadbeater depicts the three bodies of the savage and the average man on the spiritual, mental and astral levels (1965, AppendixA: Plates 1, 2, 3, for the primitive type and Plates 4, 5, and 6 for the average man). He also portrays the auras of such mental episodes and dispositions as are conveyed by words like: "affection," "devotion," "anger," "fear," "love," "irritability," "miserliness," "depression," and the "Scientific curiosity" (Appendix: Plates 7, 8, 9, 10, 11, 12, 13, 14, 15 and 16). The etheric double in health and disease is also pictured (Appendix: Plates 18





and 19).

In consideration of the primitive man's aura, Leadbeater holds that clairvoyant sight would reveal an aura pattern on the spiritual, mental and astral planes similar to those shown on plates 1, 2, and 3 in Appendix A. In the mirror of the astral plane, in which every feeling is instantly reflected, we would be cognizant of the momentary passions, emotions, or sensations, which the primitive being is experiencing, and to which he frequently yields. There is little permanence to this aura as its colors, brilliance and rate of pulsations are changing from moment to moment. The mental body would agree fairly well with the astral in a condition of repose, but it would also manifest whatever might be developed of spirituality and intellectuality. From a study of the mental body, Leadbeater says, we are able to infer what kind of a person he is and what use he has made of his life so far.

Leadbeater's accounts of the spiritual, astral and mental bodies of the ordinary man refer to phenomena depicted in Plates 4, 6 and 5 in Appendix A. The astral body of this individual is much improved as compared with the astral body of the savage in plate 3. There is less indication of sensuality, but it is still one of the prominent characteristics. Selfishness and deceit and cunning are still very prevalent. Existing permanent characteristics are modifying the aura. The mental body of the ordinary man as depicted by Plate 5 shows considerable improvement over the undeveloped



man as shown by Plate 2. Intellect (yellow), love (light pink), and devotion (light blue), are manifested in the ordinary man's aura. Although the color tones are generally lighter, pride, deceit, selfishness and anger are still manifested. In metaphorical terms, the grosser colors of the ordinary man's aura have started to settle out like sediment at the bottom half of the aura.

Having considered the aura of the savage and the developed individual, Leadbeater considers the display of individual emotions in the human aura. Sudden emotions produce startling results in the astral body. He states that the illustrations contained in his book (1969, p. 54-55, 86-87) are not conjecture on how the aura might possibly look under certain conditions but they are representations of matters of hard fact. They are the results of careful observation and reproduction. A layman might see the possibility of the truth of these statements by considering that physicists determine the elements of material objects by studying their spectographs. Why shouldn't the human body possess a spectograph whereby it can be analyzed? The layman simply has to look upon the aura as a spectograph of the individual being observed.

In a sudden wave of affection the astral body of the ordinary person, as shown in Plate 6, is thrown into violent fluctuation and its original colors are nearly obscured. As in all cases, the astral body of the individual forms the background for the passage of turbulent emotions (1969, p. 85).



If an aura of sudden affection (such as Plate 8) is analyzed, it will be found to have four principle characteristics: First, vortices of vivid, glowing, solid looking color which represents a thought form of intense affection, are generated within the astral body for the purpose of projection toward the object of affection. These whirling clouds of light are beautiful beyond description. Secondly, the entire astral body is crossed by horizontal pulsating lines of crimson light. Thirdly, the astral body is completely covered by a rosy tint. Fourthly, this rose color tints all other hues and here and there condenses into irregular floating cloud-like wisps. This display of astral colors may last only seconds and then the astral body resumes its normal state (1969, pp. 85-87).

Leadbeater says that transient thought consistently reoccurring have a cumulative effect in the aura. Each occurrence of the same emotion raises the level of the corresponding color in the egg-shape of the aura. This, Leadbeater claims, makes it easier for the astral body particles to respond to the next similar wave of emotion (1969, p. 87). The phenomenon correlated with occurrences in consciousness of strong feelings of devotion as illustrated in Plate 9, is almost identical with the correlate of strong feelings of affection as pictured in Plate 8, except that blue is substituted for the pink or rosy tint. All four characteristics noted in the intense emotion of affection are duplicated in the aura of devotion. The coils do not



project from the astral body to the object of affection as in the aura of affection. In the aura of devotion these coils become magnificent upward-rushing spires.

Plate 10 represents auric phenomena accompanying occurrences of intense anger. The individual has lost control and is beside himself with rage. Even if education and custom forbid expression of this anger, the influence of this aura is penetrating other auras like a sword. Once more these vivid thoughts appear in coils or vortices made up of sooty blackness, lit up from within by a lurid glow of active hatred. Dark clouds defile the complete astral body, while flashes of uncontrollable anger strike like lightning.

The occurrence of the emotion of fear suffuses the entire astral body with a grey mist while horizontal lines of the same shade vibrate so violently that they are difficult to recognize as separate lines. All astral light appears to fade and the entire egg-shaped aura quivers like jelly. Such an occurrence in the astral body indicates terror-stricken panic. This particular aura is pictured in Plate 11.

These temporary emotions soon disappear and are replaced by more permanent conditions. Some of these permanent conditions are such dispositions and frequently reoccurring feelings as those of love, irritability, miserliness and depression. Thus, Leadbeater would associate such auric phenomena with these mental occurrences and states. These phenomena are depicted in the following Plates in the Appendix A: 12, 13, 14, and 15.





## Chapter 4

### The Medical Practitioner's Concept of the Aura

A number of devout investigators of aural phenomena have been content to report less spectacular sights than the occultists and theosophists. They have sought to refrain from losing themselves (as some contend that the occultists and theosophists have) in the vagaries of imagination. These investigators all simply concede that aura colors are visible to the naked eye and that if the full aura is seen, the individual must be a psychic and a prodigy among men.

#### Dr. Walter John Kilner's Concept of the Aura

Dr. W. J. Kilner, BA, MRCS, LSA, MB, MD--a man discussed already in Chapter II--insisted on a strictly scientific approach in studying the aura. He constantly emphasized that his discovery was purely physical and not occult. In his book The Human Atmosphere, published in 1911, Kilner announced his discovery of a scientific method whereby the human aura could be observed. His invention appears to have marked a new era for aura research.

We saw before how Kilner, after reading about the action of N-rays upon phosphorescent sulphide of calcium, experimented with the mechanical forces of certain bodily emanations. He concluded, rightly or wrongly, that he had detected two forces besides heat that could act upon his



instruments, and that these forces were in the infra-red portion of the spectrum. He ran into difficulties and in the early part of 1908 he thought that certain dyes might help him. He considered their different spectra and properties and selected the coal tar dye dicyanin, as the most likely to be useful. A thought occurred to him that this substance might make some part of the effects of the two aforementioned forces visible. If this proved to be the case he concluded then, he might expect to see the human aura. He had heard about the phenomenon but never intended to investigate it.

When Kilner obtained the dicyanin dye he took glass screens coated with collodion or gelatin and stained it with the dye. This proved to be entirely useless because of the rapid decomposition of the dye. Many methods were attempted but the only one which he considered to give adequate results was the use of glass cells filled with an alcoholic solution of dicyanin. Even this method was susceptible to rapid deterioration of the dicyanin. Two such screens, one light and one dark, were also used for preliminary aura observation. With this method of observation, Kilner held that he was able to see his friend's aura. He further claimed that if he laid the screen aside for a few moments the aura was still visible to the naked eye. This phenomenon could be renewed by looking through a dark screen at the light and is the general rule. Those individuals experiencing difficulty in seeing the aura would find it easier to see if the light



dicyanin screen were used.

Dicyanin has a deleterious effect upon the eyes and it is recommended that the dark screen not be used more than one hour a day. It has been noted that the action of the dye is accumulative: according to Kilner, the ability to see the aura without use of the screen is gradually acquired.

Kilner insisted that the light illuminating the subject must not be too bright. The subject should be distinctly visible in a subdued light proceeding from one direction only, and illuminating the patient equally all over. Good results would be obtained when the observer stands with his back to a darkened window while the subject faces it. As the eyes become accustomed to the subdued light the illumination will periodically require alteration.

Kilner also described an alternative method employing a viewing cabinet to view the aura in The Human Aura, (1969, p. 5). Kilner suggests the use of a photographer's portable dark room common in his day. The cabinet is to have the curtains removed and is to be lined with a "dead black" material. The cabinet is to be placed in the room three or four feet from a window, so that the person being examined will be illuminated from the window. The light from this window is controlled by placing one or two layers of black serge over the window and by raising or lowering the blind. This arrangement and use of the colored screens has been found satisfactory.

Kilner says that those failing to see the aura have





done so through the faulty arrangement of the light, through straining the eyes, or through various misunderstandings. For those experiencing difficulty in viewing the aura he suggests a preliminary experiment which he claims will overcome the main difficulties (1965, pp. 5-6).

Kilner and White hold that probably the best way for the novice to practice seeing "auric" rays is to study the rays from the fingers. For the novice, White says, the "auric" rays are far easier to see than the "magnetic atmosphere" under proper conditions. Taking the scientific approach, he says the beginner should hold his hands (with fingers extended) approximately eight inches in front of a black background and about a foot from it. If the room has been darkened sufficiently and the observer has peered through the darkened dicyanin screen (discussed in detail later), he should be able to see the bluish-gray streamers flowing from the fingers of one hand to the fingers of the other, and a haze in the interval between the two hands. When this is seen, if the arm is bared a similar, but not quite as plain, mist around the arm will be seen. If difficulty is still experienced, hold one arm at right angles and a short distance from the arm. This intensifies the "aura" which can be seen around the arm when it is removed. Kilner cautions that the illumination may require alteration from time to time.

Kilner states that the aura is actually a composite of four separate parts: the etheric double, the inner aura,



the outer aura and the ultra aura. The etheric double is purported to be adjacent to the body, following the contours of the body. It maintains a uniform width all around the body and on different subjects varies from one-sixteenth to one-eighth in width. Sometimes in disease, Kilner says, this width is much wider. But it is presumed to be a pathological condition and is not to be confused with the ordinary phenomena. The aura proper lies just outside the etheric double and is called the inner aura. Kilner states that the part nearest the body is denser and different in texture than the more distant part. The outer aura is said to commence where the inner aura leaves off. It has no sharp outline but gradually vanishes into surrounding space. However, it is possible to measure this outer aura with an electronic device called a "sthenometer" invented by Professor Paul Joire for the purpose of measuring human nervous energy. This apparatus consisted of a lightly balanced needle with a calibrated dial enclosed in a glass shade. This device was said to respond to ambient human nervous force (Russ, Charles. An Instrument which is Set in Motion by Vision or Proximity, The Lancet 30 July, 1921, pp. 222-24). Kilner claims that beyond the outer aura and extending for a considerable distance is an elusive fine mist or haze observable only in people with extensive auras. For the sake of reference, this phenomena was called the ultra-aura.

Kilner concludes that every human being is surrounded by a faint luminous egg-shaped mist extending eighteen inches



to two feet in all directions. He added that this hazy emanation varied in clearness from day to day and appeared fainter in periods of ill health. His findings, if correct, also indicate that this phenomenon varies according to age, sex, and individual idiosyncrasies.

Reporting on his aura research, Kilner mentions the appearance of colored rays emanating from the human body (1965, p. 23, 27, 52-56). He divides these rays into three groups: rays which proceed from one part to another of the body; or from one person to another; rays which issue from the body into space; and brighter patches entirely surrounded by the aura which have been termed pseudo-rays.

Kilner also held that different colored screens assisted in the separation of the aura components for individual study and the examination of colors manifesting in the aura. He said that by experimentation it has been determined that deeply shaded colored screens are best as then more light can be allowed to enter the examination room. He recommended the following screens:

Red--made with a solution of carmine.  
Orange--made with a solution of yolk yellow.  
Yellow--made with a solution of K yellow.  
Green--made with a solution of naphthol green.  
Blue--made with a solution of methylene blue.  
Violet--made with a solution of gentian blue.

(1965, p. 72)

Kilner emphasized that other dyes would accomplish similar results. These screens would open up an increased field of observation in disease.

Kilner relates that:





The most useful screens for the present purpose are C, a deep carmine; Ca, a light carmine; and B, a pale blue, (methylene Blue). After the patient has been inspected in the ordinary way without a screen, the aura may be examined through B. By its aid the two auras can be clearly distinguished. The inner will look denser and generally more granular, its outer margin more defined, but its structure incompletely differentiated. The outer aura stands out plainly, and its distal border can be perceived with tolerable accuracy, so that its size and shape can be noted. Next the screen, Ca, may be employed when the outer aura will be more or less eliminated, according to the light admitted and the tint of the screen. These two auras may be visible, to allow the width of the inner aura as seen through the screen, B, to be verified.

The last step is to survey the aura through the dark carmine screen, C, when more light will be required. It might reasonably be expected that the screen C, would cut off some part of the inner aura as well as the whole of the outer. However, the conclusion arrived at, after repeated trials, is that no obliteration takes place if the light has been properly regulated. It is especially to guard against this error that the breadth of the inner aura has to be determined by the screens B, and Ca. The inner aura when seen through the deep carmine screen usually ranges between one and a half and three inches and a half in breadth, according to the age and to the age and individuality of the patient, being, perhaps relatively wider, although absolutely narrower, in a child than in an adult. When the observer becomes expert he may save time by omitting the examination through the pale carmine and blue screens (1969, p. 44-45).

Kilner claims that there can be no error in determining the inner aura's limits, as the striations comprising it can be discerned, albeit with difficulty. The outer border of this aura is irregular and crenated with large curves. The fine grains comprising the inner aura structure are so arranged as to present a striated appearance (perceived as striped or grooved). The striae are very fine, parallel to each other, and run at right angles to the body. Kilner states that they show no intrinsic color. They collect into bundles which gives the inner aura its shape. When the





subject is in good health these striations manifest without difficulty, but in conditions of poor health they can be detected only by the most careful arrangement of the light, and the selection of a suitable screen. The chief energizers of the inner aura are physical rather than mental.

Kilner, interested in the medical aspect, began to apply his views on the aura to methods of diagnosing disease and by 1919 claimed to have formulated a system of auric diagnosis. The second edition of his book, The Human Aura, New York: University Books, 1969, contains eighty-eight case studies. In these case studies certain diseases and maladies such as epilepsy and hysteria, were indicated by certain peculiarities of the aura. Kilner found that the shape and appearance of the aura under certain pathological conditions changed. At some points the egg-shaped mist bulged, at others, it lost its proper proportions, while sometimes dark patches appeared.

Although Kilner's auric diagnosis of disease is fascinating, even to the layman, we must limit this thesis to presenting research indicative of the possible existence of the phenomenon known as the human aura. To this end we will conclude Kilner's aura research by including sketches of transverse sections of various types of male and female auras in the Appendix.

#### Dr. George Starr White's Concept of the Aura

Another of these medical investigators, George Starr White, MD, PhD, LL.D, FRSA (London), reports on his aura



research in his book, The Story of the Human Aura, Los Angeles: Philips Printing Co., 1928. He takes a middle course between the unreservedly strong teachings of the mystic and the relatively modest view of the sympathetic but more cautious scientist like Kilner. If his report is authentic, White had first-hand knowledge of the aura. He writes:

My first recollection of seeing what I know was the magnetic atmosphere was when observing a cat lying in front of the fireplace. The fireplace being dark and the light just right I observed around the light-colored cat a peculiar emanation and I remarked that the cat "looked bluer than usual." Just then our dog came up to tease the cat. The cat bristled up and the "blue" emanations turned to a coarse red.

The next of my early observations was the magnetic atmosphere, or radiations, from a pair of pigeons that were "making love" to each other. The way these emanations appeared is . . . they meet each other--are attracted to each other--but if these pigeons were antagonistic to each other the emanations would not meet, but would repel each other . . . (The Story of the Human Aura, 1928, pp. 30-33).

In an attempt to assist newcomers in perceiving the aura, White used an experiment employing the hands. He used procedures slightly different from Kilner's (White, 1928, pp. 39-41). White speaks of a color of "moonlight blue" or "grayish blue" which streams from the fingertips of every person.

In his method of treatment for various diseases he tried to make use of colors. He admits that this proved difficult:

Although I have used colors for treating unhealth for over forty years, yet it was not till a few years ago that I discovered just how much one color enhanced the effect of another in this important line of work.



I tried various devices for alternating radiant colors on the body, but it was not until I perfected the Rhythmo system that I realized the great value of employing the duo-color system in normalizing metabolism--establishing health and maintaining health--in the Natural Way (White, 1928, p. 103).

White claims that the aura is seen not by itself, but on contact with the surrounding energies of air or magnetic currents. That is, an interference of energy makes the psycho-magnetic radiation visible

White readily admits that no one would profess to understand thoroughly the nature of the aura, or psycho-magnetic radiation, or magnetic atmosphere, or its properties. Intuitively however, he feels that the aura, psycho-magnetic radiation, or magnetic atmosphere, is a rate and mode of motion, which must, according to the laws of physics, be influenced by every other rate and mode of motion. Explaining what he means by "rate and mode of motion" White says:

Inasmuch as that [thought] is a product of activity, then that [thought] must be a rate and mode of motion. Consequently the psycho-magnetic radiations must be influenced by that [thought] as well as by any other rate and mode of motion.

Inasmuch as health and un-health are manifestations of a natural or unnatural rate and mode of motion, then it follows that these psycho-magnetic radiations must be influenced by health differently than they would by un-health.

Inasmuch as temperament is a manifestation of a rate and mode of motion, then this magnetic atmosphere must be influenced by temperament.

Inasmuch as a person's ego is the result of health or un-health, or the result of temperament or environment, and inasmuch as the ego is the personification of the cosmic influences which from time immemorial shaped this particular ego, then the rate and mode of motion which is inherent to this particular ego must be manifested in the magnetic atmosphere of this particular ego to make it





characteristic of the ego.

In other words, no matter what form life or vital force may take, no matter what vehicle life is carried in--be it animate or inanimate--its magnetic atmosphere must be characteristic of the vehicle (1928, p. 22).

Reporting on the appearance of colored rays in the aura, White says that these are much easier to see than the aura as a whole. He alerts the new investigator to the areas where these rays are most prevalent in the aura: at the sides of the head, especially the ears, from the frontal eminences, nose, lips, chin, shoulders, elbows, fingers, hips, and the ends of one's toes. According to White the auric rays change direction and appearance when the subject, or living object, is turned from east or west to north or south or vice versa. The aura radiations are supposedly governed by the same laws as those that govern magnetism or electric currents (1928, p. 21).

According to White, "granules" appear in the aura. These are of two kinds; fine and coarse. In the previous example of the pigeons being attracted to each other: the granules that manifest are very fine; where the birds are not compatible the granules that appear are very coarse.

The granulations in auric rays for some people appear as coarse granulations, with others they appear very fine--almost like smoke. White claimed that he had observed that the more cultured and refined the individual's nature was, the finer the granules appearing in the aura. Conversely, the coarser the makeup of the individual the coarser the granules appearing in the aura. White says that this holds



true no matter how "polished" a coarse person's appearance may be; his aura will show coarse granulations. On the other hand, people without much education but of a gentle harmonious nature will exhibit very fine granules or hardly any granules at all in the aura.

White says that when we thoroughly understand how to define scientifically "aura," "psycho-magnetic radiation," and "magnetic atmosphere" we will appreciate that it represents the product of the sum total of development and evolution of life (1928, p. 23). White uses many terms for this manifestation of vital force. According to him the terms "aura," "psycho-magnetic radiation," or "magnetic atmosphere" all signify the same thing. However, he says that while the term "The aura of" can be applied to both animate and inanimate objects (as can the term "The magnetic atmosphere of"), nevertheless the term "The psycho-magnetic radiation of" is the most suitably used to designate only the magnetic atmosphere or aura of a living human being.

Dr. Edwin Babbitt used this term in his volume entitled The Principles of Light and Color, where he said:

The finest potency of all which we can avail ourselves in the external world comes from the sunlight, the only known element which transcends it in fineness being the psycho-magnetic radiation from highly organized human beings.

By understanding the etherio-atomic law, we see at once how all things must incessantly radiate their peculiar essences and ethers; all ethers partaking more or less of the substances thru which they pass, the finest substances having the finest emanations (White, 1928, p. 23).

White states that refinement and education show more



plainly in the psycho-magnetic radiations than in any other way. Implying that the human atmosphere is inherited to some extent, White says that an individual's whole history and almost his whole inheritance can be studied in his magnetic atmosphere.

White expressed the opinion that the use of colored glass lenses, or screens to perceive the auric radiations was a bad procedure because the colors seen would be false shades. He insisted that the ordinary person could see the aura if he persisted with only the use of a dimly lit black cabinet, dark room or closet.

White devised color treatments for various diseases purportedly indicated by auric diagnosis. This method of diagnosing and treatment he named Bio-Dynamo-Chromatic, meaning life force and colors. He lectured to physicians all over the United States for several years and published a large text--A Lecture Course to Physicians (1928, p. 20). One entire section is taken up describing the Auric Emanations and their interpretation. This book has been out of print for many years.

White presents what he takes to be a detailed study of auric rays in twelve experiments (The Story of the Human Aura, 1928, pp. 47-64). Step by step he attempts to teach the fundamentals of aura diagnosis. He wishes to establish the fact that every phenomenon described is a natural phenomenon--physical and by no means so incapable of scientific checking as to merit the title "metaphysical"; that each



phenomenon can be checked by men not by superhumans alone.

White purposely selected ten clinical cases typically diagnosed wrongly by which he intended to show the reliability of aura diagnosis. He discussed these in The Story of the Human Aura, (pp. 118-135). He anticipated that this would stimulate others to try to learn the interpretation of the human aura.





## Chapter 5

### Conclusions by Implications

The question of the soundness of claims that humans have such a feature or features as aura-scientists (or would be scientists) allege is a question that open-minded perceptive scientists should try to answer if they would be truly professional. Particularly in this era of atomic research when many former scientific limitations are being challenged, it is unwise to be timid about claims that seem revolutionary.

Non scientists like the writer can detect a very high measure of corroboration among reported occult, theosophical, and medical aura research. Of course, these researchers are united in an attitude of sympathy towards belief in certain forms of human emanation. But still, the degrees of convergence are found to be quite striking.

### Summary of the Occultists Aura Research

Occultists have reported the following aura phenomenon: The aura appears as a fine, ethereal, radiation or emanation surrounding every living human being. This aura is egg-shaped and surrounds the body on all sides for a distance of two to three feet. Semi-transparent transient colors appear and vanish within this human atmosphere, much like the Aurora Borealis or Northern Lights. There are



many shades for each color and there is a specific relationship between each auric color or shade and various mental states. The trained occultist through a knowledge of astral colors is able to ascertain the passing thoughts and feelings of any individual. The aura is a record of past actions, present tendencies and characteristics. The aura is an infallible guide to the health of the subject. Portending disease manifests first in the astral body. Auras vary in area and texture from person to person. Rays appear in the aura and are recognized as thought forms. A clear understanding of colors is essential for interpreting the auric colors. The basic substance or power of the aura is the force or energy through which the soul manifests activity and the mind manifests thoughts and mental states. The aura is a composite of three bodies: the etheric, the astral, and the mental body. These bodies overlap and interpenetrate each other. The aura can be considered as an extension of the personality. Each locale has a collective aura reflecting the personalities indigenous to that area. Everything in nature from the lowest crystal to the highest living organism, from the lowest to the highest conscious entity; generates its own aura. The final claim of the occultist is that the study of aura can be developed according to occult, but scientifically rational, principles.

#### Summary of the Theosophists Aura Research

In making their claims about aura phenomena the Theosophists state that: Each man has three bodies which



interpenetrate each other and all enter into mutual action and reaction with the physical body. These three bodies, (the etheric double, the astral and the mental) comprise the human aura. These three bodies are considered to correspond to different levels of consciousness. Thoughts appear as a perceptible color phenomenon in the aura. Their color corresponds with the character of the thought. Precise thoughts have definite outlines. Confused ideas appear as wavering cloudy formations. The size of the aura varies with different people. The luminous egg-shaped cloud forming the aura is twice as long and four times as wide as the physical vehicle that it surrounds. This egg shaped area is filled with surging, changing colors. In the aura permanent qualities such as talents, habits and traits of character express themselves in a foundation of basic color-tones. All aura colors consist of various shades which change with the stage of development of the man. The color phenomenon does not appear only in suffused irregular cloud forms but also in distinctly defined, regularly shaped figures. Certain types of auras display undulating stripes, horizontal lines, whirls, red spots, flashes and rays. The aura contains three species of color phenomena: transient and translucent colors, colored shining areas, and brilliant scintillating colors transfixed with shifting colored rays. These three species of color interpenetrate and suffuse each other; making the aura a complex phenomenon. There are many shades to each color and each shade indicates a specific characteristic or





tendency. Auras can be analyzed and classified. Physical, intellectual and spiritual evolution are intimated by different aura types.

### Summary of the Medical Practitioner's Aura Research

The medically trained researchers whom I have discussed in the previous chapter conclude that: Anyone can be trained to see the aura. The aura is a composite of four parts: the etheric double, the inner aura, the outer aura plus the ultra-aura (the outer, outer aura). Every human being is surrounded by a faint luminous egg-shaped mist extending eighteen inches to two feet in all directions. This hazy emanation varies in clearness from day to day and is fainter in periods of ill health. Three types of rays manifest in the aura: rays which proceed from one part of the body to another, rays which issue from the body into space and brighter patches entirely surrounded by the aura which have been termed pseudo-rays. These rays are easier to see than the aura as a whole. These rays are most prevalent: at the sides of the head, especially the ears, from the frontal eminences, nose, lips, chin, shoulders, elbows, fingers, hips, and the end of one's toes. These rays change direction when the subject, in a standing position, is rotated to different compass headings (White 1928, p. 21). Emission of rays from the inner aura are to some extent under the control of the individual (Kilner, 1969, p. 1). Granulations appear in the aura. The more refined the individual's nature the finer the granulations



appear. Conversely the coarser the makeup of the individual the coarser the granules appear. All living things exhibit these auric granules. Fine grains comprising the inner aura structure are so arranged as to present a striated appearance. The striae are parallel to each other and run at right angles to the body. These striae show no intrinsic color. They are arranged in bundles with the longest lines in the center and the shortest outside. It is the collective mass of these bundles which give the inner aura its shape. In good health these striae can easily be seen (Kilner, 1965, p. 46). The individual's aura represents the sum total of development and evolution of life (White, p. 23). Disease can be detected in the aura. Certain diseases are indicated by certain peculiarities of the aura. In viewing the aura colored screens can be used to separate the three types of auras so that they can be studied individually. The aura can be increased in size by giving the subject a static electrical charge. Chemicals in vapor form passed near the surface of the body produce color changes in the aura. Hypnosis effects the aura of the subject. Drugs and anesthetics have been observed forcing the etheric double out of alignment with the physical body. Color changes in the aura can be temporarily brought about by voluntary effort of the subject's will. Some foods change the auric emanations half an hour after eating them; other foods make no visible change. It is possible that some peculiarities of the aura are transmitted by heredity. The aura is a physical phenomenon.



## Correlation of Aura Research Implications

Claims about the aura in these three fields (Occultism, Theosophy and Medicine) converge on the following points: The aura does exist. It is an egg-shaped luminous emanation suffused with transient and permanent colors which reveal the past actions, present tendencies and characteristics of each individual. It is a composite of three elements: The etheric double, the inner aura or astral body and the outer aura or mental body. Within these three bodies red spots, granules, striae, hooks and colored rays manifest. Three types of rays manifest in the aura: rays which proceed from one part of the body to another; bright patches entirely surrounded by the aura (called Pseudo rays); and rays which issue from the body into space. These latter rays are reputed to be thought-forms. The color of these thought-forms corresponds with the character of thought. Precise thoughts have definite outlines. Confused thoughts appear as wavering, cloudy formations. All auric colors consist of various shades which change with the development of the man. The aura represents the sum total of development and evolution of life. The aura varies in size and texture with the individual. Disease can be detected by aura diagnosis before it manifests in the physical vehicle. The aura can be analyzed and classified because it is a physical phenomenon.

To a layman like the writer, it is startling to realize that not only have representatives of the medical profession made many claims similar to those of the occultists



and theosophists but they are also the only group to report the following: Temporary color changes can be brought about by voluntary efforts of the subject upon request, through exercise of the will. The aura varies in size and texture with the individual. Chemicals, hypnosis, drugs, anesthetics, static electrical charges and the type of food all effect the aura. The absorption of sunshine by the physical body has a remarkable effect upon the human aura. Disease can be detected in the aura before it manifests in the physical vehicle. Certain diseases are indicated by certain peculiarities of the aura. Color screens can be used to separate the auric bodies from each other making it possible to study the auric bodies individually. A sound knowledge of color theory is necessary to interpret auras accurately. Finally, through scientific methods anyone can be trained to see and interpret the aura.

It shall be assumed then, that the aura exists and has the properties discussed. It can be concluded that the loss of application of this research knowledge in all faculties and particularly in education is appalling. The human aura, the writer has been convinced by the convergence of these three groups' research, is something real and something of great importance for those who wish to see methods of education improved. A reader may still wish to suspend judgement on the question of the aura's reality. He may wish to hear further discussion, to know more about the intellect and moral gifts of the occultists and theosophists,





to look further into many reasonable questions. So this Master's thesis will be concluded with a hypothetical assertion for such a reader to evaluate. IF the belief that the human aura exists is largely correct, THEN educators ought to take great account of the aura in the future.

If the human aura exists and has the significance claimed for it, then to date all attempts to educate human beings have been hampered by inappropriate attempts to impose conformity and stereotyping on humans of radically different, but now easily detectable character and temperament. The self-fulfilment and natural psychic growth of the individual has been impeded despite the efforts of educational psychology. It should be asked: How much creativity and genius have been destroyed by antiquated curricula and teaching methods? How many sterile minds have non-involved teachers and professors created with their negative auric influence? How many educational administrators and trustees are in the wrong slot? How much money must we spend on educational gadgetry and facilities before we realize that the true educational goal is constant unfoldment of the student towards self-fulfilment before training for the world of work? When will we realize that like a seed or chromosome each child already has his plan of growth and development within him for self-fulfilment? When will we realize that the most any educator can do is to aid and assist this natural unfoldment at the child's own speed? The educator is totally incapable of effecting change if contentment



and self-fulfilment is not experienced first by the student concerned.

In the recent fervor for university education, teachers and administrators have aimed too largely at upgrading professional qualifications so as to attain higher pay. In this sense the universities have become the largest vocational training centers in the country. They have abdicated their traditional role of refining man's character for self-fulfilment and citizenship. Is it any wonder that campus unrest exists when the students are so often failing to realize enough strong satisfaction with regard to their own personal development under the present educational system? Since they have not discovered a satisfying order in their own personal development, it is hardly remarkable that many choose to seek satisfaction in social upheaval.

If those in authority are wise they will investigate any approach that will increase the student's chances of attaining a sense of satisfaction with themselves that is based on personal achievement, on intellectual and moral development. It then stands to reason that students will be far less likely to demand inappropriate changes or to work for appropriate changes in unconstructive ways. (If those in authority fear useful changes and progress of any kind, they had best relinquish authority). It is humbly suggested that the one crucial method of making such satisfaction and progress a reality is through scientific study and development of the human aura. We must be concerned with the whole



man and forget the vivisectionist approach that all faculties of educational institutions have used to the present. Their only purpose should be the aggregation and application of research to assist self-fulfilment of individual students. They should not be maintained as they are, with so much encouragement to seek only their own preeminence. The educational institutions should exist for the students, not for the teachers or professors. Students and their parents are taxpayers.

Suggested Aura Analysis Application in Education,  
Industry, Business and Government

Good ways to use the aura in education might include the replacement of cumulative records and the influence of accompanying biases among teachers, with individual aura analysis and diagnosis. This analysis would classify the student according to a specific auric type, it would record his physical and mental health and also the stage of psychic or evolutionary development. From this record strengths and weaknesses may be readily recognized and a course of educational experiences planned to facilitate progress toward self-fulfilment. Upon analysis of the aura various weaknesses may be indicated such as greed or miserliness (as indicated by plate 14). This individual's curriculum would then be slanted towards specific humanities which would negate selfishness. Progress towards this goal would manifest in the aura by the appearance of specific auric colors. In this case the color change desired would be the





replacement of dirty browns and yellowish greens (denoting greed) with a pink color (indicating love of humanity). It is essential that those responsible for aura analysis would be highly skilled aura scientists. Some have raised the question as to whether the students will co-operate in such a scheme; it is difficult to visualize a student being offered complete freedom in his educational experiences and refusing it. When an individual is shown his aura and it is explained to him that it does, in reality, reveal his position on the scale of moral and physical evolution, pure desire to improve (as attested to by those going on to higher education) will almost always be the driving force. Those who refuse to assume the responsibility of world citizenship may as well receive the therapy available from qualified aura scientists at an early age, rather than during advanced years as is our present practice. In these cases color therapy and psychology would be the instrument used (See: Birren, F., Color Psychology and Color Therapy, New York, University Books, Inc., 1965). These periods of analysis would take place every three months until the student shows definite progress in the qualities of his aura. Then these analysis periods could be extended to once a year. It is anticipated that continual analysis would be required during the lifetime of any one individual once the concept of Education for Life arrived on the scene. Designers and makers of classroom aides, as well as teachers and administrators, would all be required to qualify for their positions not by professional



qualifications alone, but also by aura analysis. In this manner many undesirable influences that could affect the student would be removed. Examples of this might be any neurotic or pschopathic tendencies identified by aura analysis and as possessed by the instructional and administrative staff. Possession of any detrimental trait would automatically bar an individual from direct contact with the student. It is even conceivable that, with the establishment of national tape libraries, programmed instruction, educational television and centralized broadcasting centers, the only adviser needing to have direct contact with the student would be his auric scientist-counselor. This master teacher alone would be responsible for advising the student what progress had been made. If problems arise the aura counselor would discuss the individual's aura with him and would point out areas that must be improved. The counselor would then suggest courses for the student and in this way, the student would be allowed complete freedom in choosing the particular course he desires.

Present curricula content would have to be completely revised and directed toward world citizenship. Individualized instruction would become a reality. Curriculum content relevant to individual aura refinement would save many years of classtime and frustration for the student and administrators alike. This would result in monetary savings in terms of salaries and facilities.

Evaluation of student progress would be strictly on



the basis of aura refinement. Grading for subject content in the primary years would be obsolete since our first concern is responsible citizenship. It is suggested that trades and professions only be taught after the necessary refinement of the aura has been obtained. In this manner technicians, specialists and scientists will have developed love of humanity and the desire for world citizenship before they qualify as professionals in their profession. In this way technical barbarism (concern only for expertise in one's chosen profession at the sacrifice of everything else) will be avoided. It is entirely within the realm of possibility that a few years after this system is inaugurated the trades and professions will be taught at an earlier age. The reason for this is that the inner demand for expression of the individual will have been met; The student will know himself first and then know what he wants to do in life.

Evaluation need not stop here; aura analysis might usefully be required for all positions of leadership in business, industry and government. It is totally within the realm of possibility that future political candidates, particularly prime ministers and presidents, will have their auras viewed on TV before they qualify as political candidates. Some have stated that this will provide an opportunity for unscrupulous candidates to falsify the projected aura image. This is hardly inevitable for the general public could receive intense training on aura diagnosis with the naked eye and any candidate practicing deception would





swiftly bring about his own political demise. It must be remembered that the ability to see the aura without mechanical assistance seems well within the realm of possibility for every man, woman and child.

Many renowned educators have given credence to the tabula rasa concept of the child. This concept states that the child enters life with a mind like a clean slate, unaffected by experience. If White and Kilner are right, no mind of any newborn child is a tabula rasa upon which the hand of creation has not written. According to them the child's aura is influenced by the parents' auras. It is born with this superimposed force-field of the parent's auras on its own aura force-field. One might well ask: Is it possible that abnormal behavior is the result of differences in these superimposed force-fields? Is abnormal behavior the result of stressed areas of electrical pressure in the child's aura; creating imbalance, primary arousal and conflict within the entity?

Intelligence quotient ratings for students could become obsolete. Aura analysis would immediately indicate to the trained observer the degree of intelligence, the type of intelligence and present use being made of it. For example, the auric color yellow could indicate the amount of intelligence by the area of its field. The pattern of its field could indicate whether the type of intelligence was "inspirational" (coming from outside the entity's aura) or was intellectual intelligence native to the entity's auric





field. The color tone of the aura could indicate the present use being made of the intellect: whether it be made to cultivate qualities like deceitfulness, cunning, and selfishness or to cultivate knowledge. The student is relieved of a competitive atmosphere with aura analysis and nongraded schools. He is concerned only with his own auric refinement: the goal to become a true citizen of the world.

Immigration officials could become increasingly certain, as aura analysis becomes more precise, that only responsible future citizens are allowed in the country. This might eventually eliminate infiltration by international spies and foreign members of the underworld.

Deception by impersonation is impossible with the use of aura analysis. Since the aura is a record of individual past experiences, no two auras are identical. Individual auras are as personal as individual fingerprints and cannot be duplicated.

The ordinary citizen would benefit from the general application of aura analysis in that he could be himself for the first time in history. There would be no point erecting false fronts or living with delusions of grandeur as so many do. Each man would be known and esteemed for what he truly is--not for his financial status or position as is now the case.

At present, many university students are getting degrees in professions for which they are unsuited and in which they are dissatisfied. It is conceivable that very



often such unhappy circumstances could be avoided by aura analysis. Many students could well be saved years of frustration and unhappiness by realizing that his potential does not lie in the specific profession that he has chosen. The professions stand to gain by the induction of only dedicated, contented individuals, who have the potential of creativity in that particular field. The resultant savings in frustration, mental health, time, money, energy and facilities would be incalculable.

It is unfortunate that the published research of Dr. M. K. Muftic (Researches on the Aura Phenomena: Parts 1 and 2, Hastings, England: Metaphysical Research Group, 1961) were out of print at the time of writing this thesis. (Refer to letter #2 in Appendix C from Mr. J. J. Williamson, dated December 16, 1969). Rolf Schaffranke, a graduate of the University of Berlin, in an article in Fate Magazine, (volume 17, number 6, 1964, pp. 39-43) refers to Dr. Muftic's aura research:

A report published in Europe by Mahmoud K. Muftic, MD, states that since 1955 over 4,000 aura force-field measurements have been made on 380 human subjects in varying states of health. Intensity, strength and curvature of the fields change with the subject's condition. These changes are now successfully used by some medical doctors in Europe for prediagnostic purposes (Schaffranke, Rolf. Secrets of the Aura. Fate Magazine, 1964, 6, 44).

Quoting Muftic in the same article, Rolf Schaffranke reports:

It is a question of external radiations which are projected to the living matter from outside its boundaries: this energy in our case must have certain deterministic trends. That means it must contain a specific signal



code, giving a perfect individualized aspect to the living matter.

This subtle cosmic force reveals an amazing similar effect to the ancient Indian Prana, the life principle or "vital force"--the energizing power which revitalizes the human body and all living matter.

This hints a possible answer to a huge mystery: the mystery of the creation of matter out of an apparent void. Is this free, travelling energy the life-substance that prevades the universe? Is matter simply a condensation of rays of cosmic origin?

Orthodox science is still reluctant to penetrate deeply into this territory. It is still an enigma waiting not only for new and improved instruments, but also for a touch of the divine intuition so indispensable for scientific break-throughs (p. 45).

### Education for World Citizenship

A great deal of money has been and is being spent in Alberta on education. We pride ourselves in believing that our government is keeping abreast of the times, yet we are neglecting two very pertinent aspects of education: self-fulfilment for the individual student and training of all for world citizenship.

Instruction for world citizenship is long overdue in all educational systems throughout the world. Lack of this type of instruction is the cause of much campus unrest. Why do we not take the stand that we will train our youth for world citizenship? Our exploits in outer space indicate that it must eventually come. Why do we not save perhaps centuries of frustration and investigate the use of aura analysis in developing citizens of the world? It is a powerful tool in the right hands. If we don't take the initiative, it may be developed by the wrong hands.





How do we go about it? Well, the prototype of equipment to view the aura has already been developed by Dr. M. K. Muftic in West Germany. The instrument is called an Optron and consists of a photo-mosaic as an electron multiplier base. Muftic's book, details his efforts to gain either photographic or photoelectric mosaic detection. A letter (No. 2) from the Metaphysical Research Group, in Appendix C, states that the Optron costs approximately £4,000 Sterling, a very small sum for an educational innovation.

A film capable of taking aura pictures has also been developed by the same group. The film is called pinacyanole bromide film. If used in movie cameras, it may be possible to study transient thought in individuals.

Every effort should be expended to establish the aura as a natural phenomenon and research its pertinence to each faculty. Researchers would find the aura a limitless field for study. As White says:

One can readily understand what an immense field it embraces and how nature in a natural way projects the individual's very soul in front of him. No doubt if we could all see this magnetic atmosphere, as I believe we originally were able to see it, the race would be better (White, 1928, p. 46).

The aura if universally understood would shatter "materialism" and disrespect for Life. Such knowledge would hasten the day when "Brotherly Love" would be a reality (White, 1928, p. 6).

In the face of the pressures that all societies face today: among them the threat of global war, pollution, the population explosion, famine, inflation and natural catastrophes, it is imperative that we develop candidates for



world citizenship at the earliest opportunity in order to survive. Our technology is now reaching beyond the confines of our planet and we can no longer enjoy the luxury of the education lag in attaining world citizenship if disaster is not to overtake us. All forms of nationalism must disappear in the approaching New Age. It is humbly suggested that the basis for world citizenship is the human aura. We will ignore it at our peril.



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## APPENDICES



APPENDIX A

SECTION I

PLATES DEPICTING THE PRIMITIVE MAN AND THE ORDINARY  
MAN'S SPIRITUAL, MENTAL AND  
ASTRAL BODIES (AURAS)







Plate 1. Primitive man's spiritual body.





Plate 2. Primitive man's mental body.





Plate 3. Primitive man's astral body.





Plate 4. Ordinary man's spiritual body.







Plate 5. Ordinary man's mental body.





Plate 6. Ordinary man's astral body.





Plate 7. Advanced man's mental body.





APPENDIX A

SECTION II

PLATES DEPICTING TEMPORARY CONDITIONS

OF THE HUMAN AURA





Plate 8. Aura of affection.



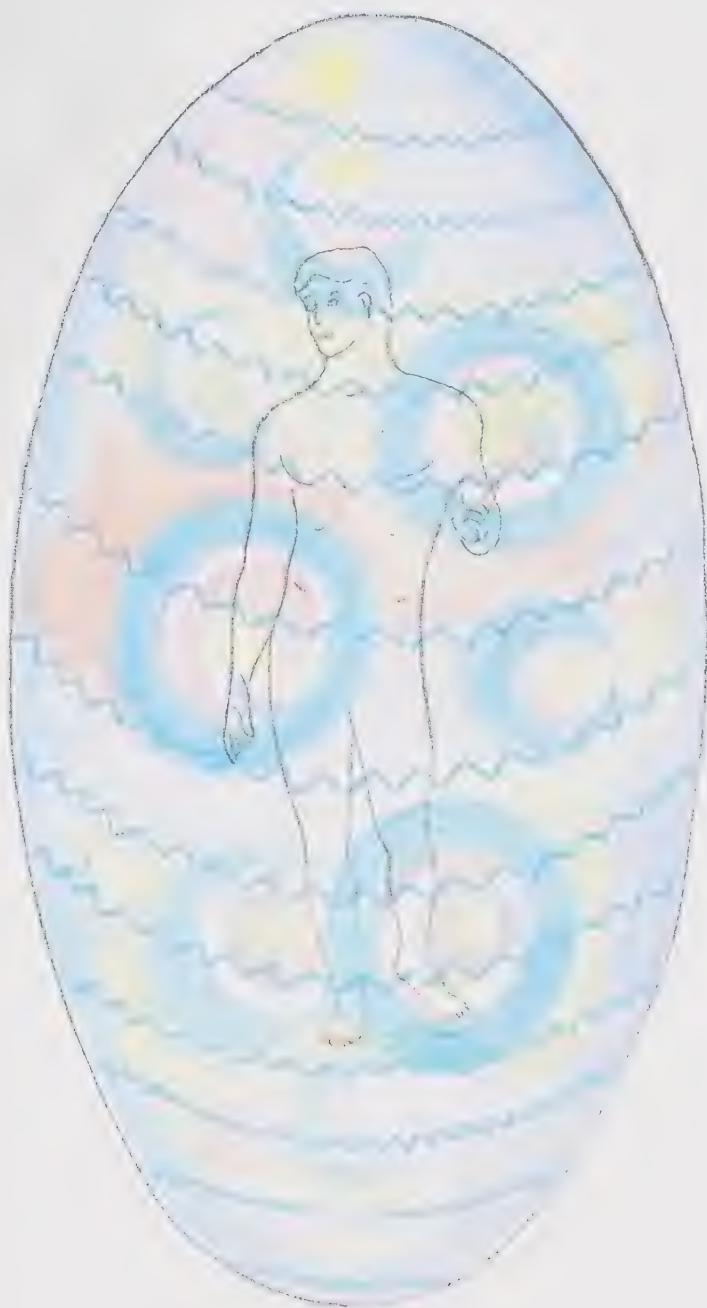


Plate 9. Aura of sudden devotion.





Plate 10. Aura of intense anger.







Plate 11. Aura of intense fear.



APPENDIX A

SECTION III

PLATES DEPICTING PERMANENT CONDITIONS

OF THE HUMAN AURA



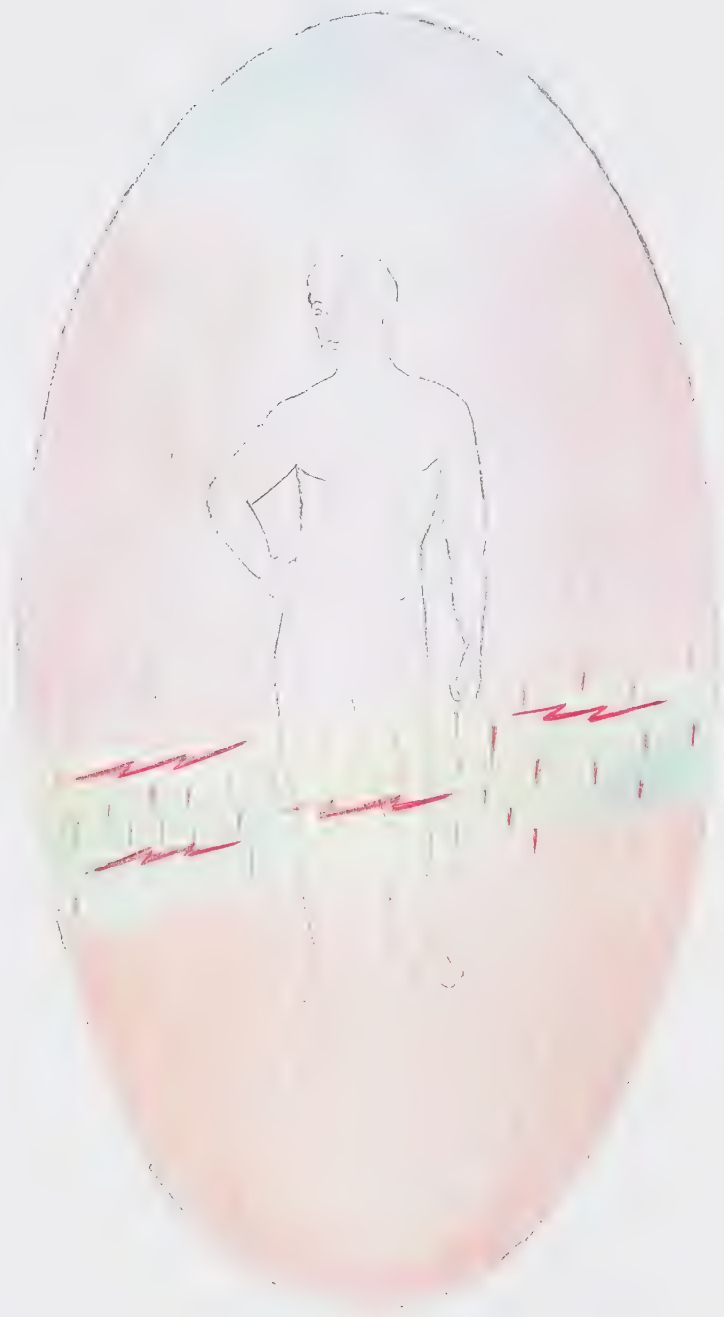


Plate 12. Aura of love.





Plate 13. Aura of irritability.







Plate 14. Aura of miserliness.





Plate 15. Aura of depression.





Plate 16. Aura of the scientific individual.





Plate 17. Aura of the devotional man's astral body.





APPENDIX A

SECTION IV

ETHERIC DOUBLE HEALTH BODIES





Plate 18. The etheric double in a state of good health.





Plate 19. The etheric double in a state of ill health.



APPENDIX B  
TRANSVERSE SECTIONS OF AURA TYPES  
(MALE AND FEMALE)

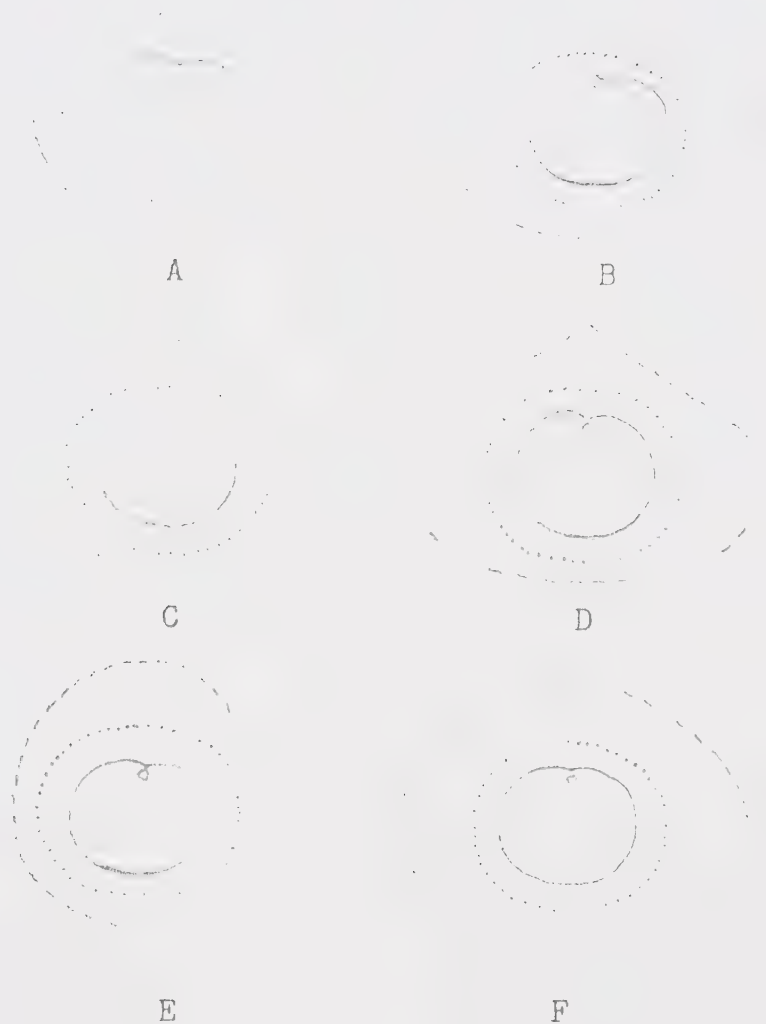




## Transverse Sections of Aura Types - Male and Female

Males

Females



Figures A and B - normal auras. Figures C and D spatulate auras. Figures E and F auras with dorsal bow-shaped bulge.



## Transverse Sections of Aura Types - continued.

Males

Females



G



H



I



K

Figures G and H epileptic auras. Figures I and K epileptic auras - hypothetical sections.



## APPENDIX C

### CORRESPONDENCE WITH RESEARCHERS IN THE FIELD



LETTER #1





Registered Office

Tel: Hastings 51577

*The Society of Metaphysicians Ltd.*

By Guarantee

Archers' Court, Stonemile Lane, The Ridge, Hastings, Sussex, England

FOUNDER PRESIDENT:

J. J. Williamson, F.S.M., Assoc. Brit. I.R.E.

GENERAL SECRETARY:

P. G. Lyle, M.S.M.(P.), A.A.I.

Director of Research: Alan Mayne, M.S.M.(P.), M.A., B.Sc.

16th. December,  
1969.

Dear Sir,

Basic research on the aura has been done by Dr. Kilner, (former Director, F.R.S., Williamson) and others for detection and elementary analysis, whilst others such as Riechenbach (O.R. force) applied their work to the inorganic fields. Kilner and Bagnall concentrated on the complementary colour methods of analysis, seeking to 'sensitize the eye' to the part of the light spectrum in which the human aura functioned; Williamson used these methods, that of infra-red photography and of various equipment sensitive to changes in those factors governing ionisation, his early reports were given in a lecture in London, by Dr. R. Low and were published in SEEING THE AURA (a borderline science booklet issued to the members of this Society). This booklet has since been out-dated by later studies but brings up to date in its appendices the entire field.

Dr. Muftic (of this Society) in his booklets RESEARCHES INTO THE AURA PHENOMENA, carried out basic research to gain either photographic or photoelectric mosaic detection. These studies resulted in the production of an instrument he termed an Optron. He claims that he has taken photographs of heart-muscle and observed the pulsations in the auras; and many others. Together with J.J. Williamson he developed the theory of cell radiation and the part that atomic structures play in transforming one aspect of radiation into another (viz. frequency; characteristics, etc)., His latest theory of organic carbon sensitivity is of considerable interest.

Due to illness, caused by radioactivity, Dr. Muftic has expressed a wish not to be contacted, except through this Society. Until we obtain his reply we cannot quote for an optron nor give its full specifications. The instrument consists of a photo-mosaic as an electron multiplier base.

Immediately available through our Metaphysical Research Group (a section created to serve literary and instrumental needs of our members and the general public) are the following items (see P/F Invoice attached)..



the entire range of aura filters as used by Dr. Kilner and Oscar Bagnall, except that the use of pinacyanole bromide has been discontinued and a more permanent and compatible dye and film base has been used. A complete aura kit would cost \$35:00 plus postages : it comprises one pair of standard aura goggles, one set three pairs graded aura filters: one pair extra dark aura filters; one pair each, inner and outer aura filters; 6 pairs of colour filters ( used for diagnostic work on the inner aura). A pair of spare goggle frames.

We have issued the equipment in this form as being of considerable aid to the research field, in the absence of sufficient funds to carry out the researches ourselves.

The major classic work in print is THE HUMAN AURA : Dr. Kilner: \$7:50 plus postages:

We have library copies of Oscar Bagnall's works which are long out of print. Also of Dr. Muftics and J.J. Williamson. We have included the cost of photo printing where feasible.

Do not hesitate to enquire further if additional data is needed. When and if we get Dr. Muftic's reply we will, at once, inform you.

Yours sincerely,  
for Society of Metaphysicians Ltd.



John J. Williamson  
Founder-President.

Attention: Mr. W.J.H. Bard,  
10607. 123 St., Edmonton , Alberta, USA.



LETTER #2



Registered Office

Tel: Hastings 51577

*The Society of Metaphysicians Ltd*  
 By Guarantee  
 Ardara Court, Newmill Lane, The Ridge, Hastings, Sussex, England

FOUNDER PRESIDENT:  
 J. J. Williamson, F.S.M., Assoc.Brit.I.R.E.

GENERAL SECRETARY:  
 P. G. Lyle, M.S.M.(P.), A.A.I.

Director of Research: Alan Mayne, M.S.M.(P.), M.A., B.Sc.

Dec: 16th. 1969.

Dear Mr. Bard,

We regret the delay in replying to your letters of the 4th. and 26th. November. respectively, due to very heavy pressure of work at this office. Please find enclosed a letter similar to that requested for the purposes of the University.

Our Dr. Muftic was carrying out research in Cairo for some time, riot mobs broke into his laboratory, destroyed his equipment and murdered his colleague. He then left for Germany. During his researches into pathological effects of radioactivity he sustained radioactive poisoning and was and still is unwell. He was also 'warned off' such researches (which were his own) by his employees and as a consequence wishes to be left alone! As he became a member of our Society and Brotherhood during his trouble in Cairo we did all possible not only to assist him to a place of safety, but also to promote his researches which we considered to be of very great importance indeed. The most that was possible, was to publish two of his reports ( now being re-printed); a third report was read by us but not published.. it was of great importance.

With regard to the Optron, it would probably cost about £4000 (sterling) we believe that one was made and is with Dr. Muftic in Germany. He has previously told us that it is available. As it is now some years since we have heard from the good doctor ( who visited us with his wife in England) we are not able to give a firm reply to the availability of an optron until we obtain his reply to a letter just sent off to him.

The booklet, which updates the 'state of the art', SEEING THE AURA is out of print, as are Dr. Muftic's two booklets. We are re-printing all three, but must give fair warning that five to ten months must elapse before we can cope with the work involved. Alternatively we might photo-copy these booklets for you from our master-copies. I have included the cost of these photo-copies in the letter requested by the you for the University.


Aura researches are also divided into several categories: purely physical those involving mental effects, and parapsychical and parapsychological... Just how far do you wish to go ?





Finally, do let us know of any other way in which we can assist.. by air.. addressed to Mr. J.J. Williamson personally... in this way long delays can be minimised...

Yours most sincerely,  
for SOCIETY OF METAPHYSICIANS Ltd.,



John J. Williamson.  
Founder-President.

Mr. W. J. H. Bandy 10607. 123 St., Edmonton, Alberta,



APPENDIX D  
THE ELECTROMAGNETIC SPECTRUM



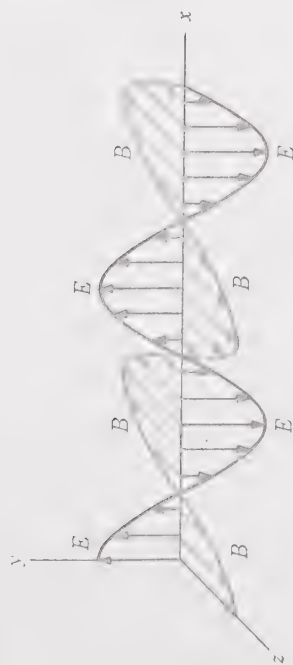


FIGURE 27.4

Electric and magnetic components of an electromagnetic wave traveling in the  $x$  direction.

Energy travels out in empty space in the electromagnetic wave with speed  $c$  and does not return to the source. The wave is, as it were, “broken off” and travels out until it is deflected or absorbed. The discovery by Maxwell that electromagnetic waves of electrical origin travel with the speed of light in empty space was one of the great unifying discoveries and a great triumph of theoretical physics.

### 27.3 THE ELECTROMAGNETIC SPECTRUM

With an appropriate source electromagnetic waves of any frequency may be produced. All such waves travel with the same speed in empty space. There are major differences in the way the waves of various frequency ranges are produced and the methods by which they are studied. In Fig. 27.5 we show the frequency and wavelength ranges of various parts of the electromagnetic spectrum. Not all parts are drawn to scale.

In the low-frequency–long-wavelength region little energy is radiated unless the source equipment is very large. As the frequencies are increased, the radiating (or receiving) devices become smaller and smaller until finally a practical lower limit of machined parts is reached in the microwave section. Higher frequencies of the electromagnetic spectrum are produced by molecules and by atoms. The visible region is that range to which the human eye is sensitive. In the visible, ultraviolet, and x-ray regions, the radiation is due to processes that occur within atoms; gamma rays are due to transitions within atomic nuclei.

In the electric-, radio-, and microwave regions the radiation (and reception) may be considered continuous, but in the higher-frequency regions the energy is emitted in quanta, discrete bundles of energy proportional to the frequency. These quanta correspond in energy to finite energy transitions within the atoms.

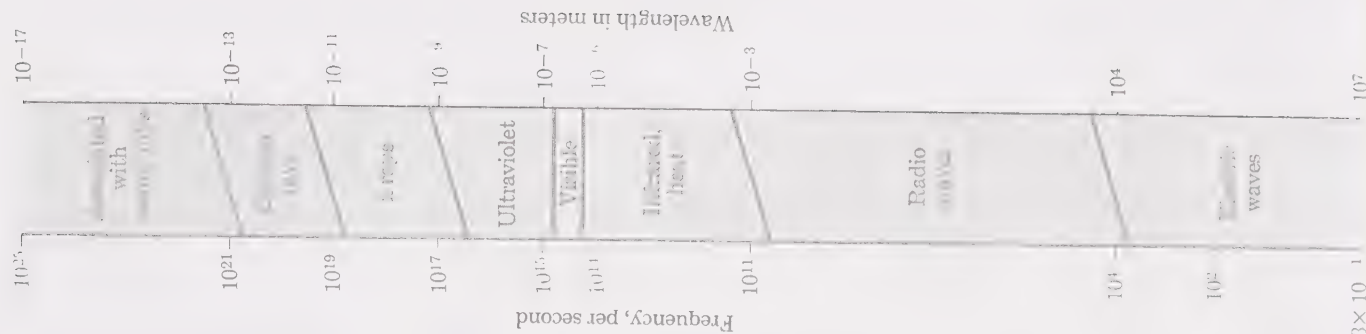


FIGURE 27.5

Electromagnetic spectrum; frequencies on a logarithmic scale. Slanted lines are used to indicate that waves of













Additional information regarding the  
Human Aura discovered by other researchers  
since the writing of this thesis in 1970

*W. J. H. Rane*



# Top Psychic Experts, Fearing Anti-U.S. Espionage, Warn... REDS PERFECTING ESP FOR SPYING

By WILLIAM DICK

Russian espionage operations appear headed toward use of "psychic spies" to steal America's most closely guarded secrets, top psychic experts warn.

"Before the end of the 1970s, Russian diplomats will be able to sit in their foreign embassies and use extrasensory perception (ESP) to steal the secrets of their enemies," Edward J. Pullman, director of the Southwest Hypnosis Research Center in Dallas, Tex., told *THE ENQUIRER*.

According to Pullman, a spy would be hypnotized, then his invisible "spirit" would be ordered to leave his body, travel across barriers of space and time to a foreign government's security facility, and there read top-secret documents and relay back their information.

Such "astral projection" already has been accomplished in laboratory settings, Pullman said, adding that the Russians are probably now trying to perfect it.

"America is in for a cruel awakening if it doesn't begin studies into such out-of-body experiences," Pullman asserted. "Already the Soviets are at least 25 years ahead of us in psychic research."

Pullman, who has delved into psychic research for 25 of his 58 years, bases his psychic spy conclusions on personal experiments he conducted along the lines of those allegedly being done in Moscow today.

Pullman said he tried to duplicate the Soviet experiments described in the 1970 book, "Psychic Discoveries Behind the Iron Curtain," to see if they had any merit. "I was amazed to find out how significant they were," he said.

The book, by Sheila Ostrander and Lynn Schroeder, describes a Soviet crash program to develop psychic power as a practical instrument for communication, surveillance, and intrusion into foreign security systems.

The two women authors visited Moscow and other parts of the Iron Curtain in the summer of 1968 to research their book. They reported that the Russians are spending about \$21 million a year on psychic research, including work with Yogas who claim ability to perform out-of-body travel.

"Apparently," Pullman observed, "the Soviets have realized the immense military advantage of the psychic ability known as astral projection."

He urged that the U.S. government "immediately finance a university probe into the espionage possibilities of psychic spies."

(A U.S. Defense Dept. spokesman explained to *THE ENQUIRER* the department is conducting "no ESP research of any kind.") Pullman gave this example of possible Russian spying techniques of the future:

"Let us suppose that the Soviets wanted to send one of their diplomats to spy on a top-secret meeting in the Pentagon.

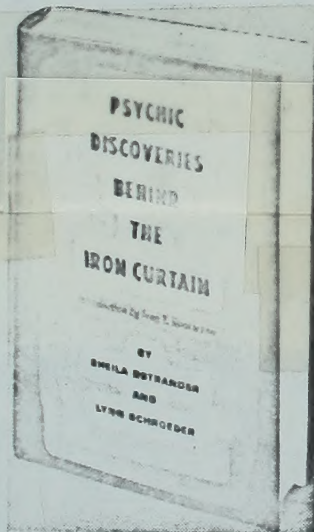
"The diplomat, who would have to be physically sensitive, would be hypnotized while seated in a chair in the Russian embassy in Washington. It might be possible for him to do his out-of-body spying from very long

Top Psychic Experts, Fearing Anti-U.S. Espionage, Warn:

## Russians Perfecting ESP for Spying



**UNDER HYPNOSIS:** Edward J. Pullman hypnotizes Mrs. Beverly Chalker, attempting to duplicate Russian experiments in "astral projection" in which the "spirit" leaves the body and travels.



The book describes Soviet crash program to develop psychic powers for communication, surveillance, and intrusion into foreign security systems.

range, such as from Moscow.

"The hypnotist would give the diplomat the suggestion that his mind could travel through time and space to any part of the world within a few seconds.

"The diplomat would then be given a specific suggestion to attend the top-secret meeting in the Pentagon, and to de-

scribe what he heard at it and relate information on any top-secret documents.

"Through astral projection, the Soviet diplomat would then 'attend' the Pentagon meeting—invisibly, and unknown to the people at the conference.

"The information he gathered would be transmitted immediately through his earth body, which remained in the Russian embassy.

"Or the diplomat could be taken out of the trance when the Pentagon meeting was over, and could then relate the information. What his out-of-body spirit had seen and heard would be retained in his mind.

"There is no defense against such intrusion," Pullman warned, "at least none that we know of."

Pullman went on to describe one of his own experiments in astral projection. A Dallas "clairvoyant," Beverly Chalker, was experimenting with astral projection at his Texas research center one night, Pullman related, when a woman visitor named Sharon asked that Mrs. Chalker be put to the test. Sharon, whose husband was home in New Jersey, asked Mrs. Chalker to tell her "what my husband is doing tonight."

Pullman said he started Mrs. Chalker's astral flight by first placing her in a deep hypnotic trance.

Mrs. Chalker, a 37-year-old interior decorator, told *THE ENQUIRER* she then began to experience a sensation like flying.

"It's kind of like being an angel, I guess," Mrs. Chalker said. "You don't feel any winds or you don't feel like your arms are flapping. You're just floating."

At Sharon's request, Mrs. Chalker said, "I began my astral flight to her house, although I didn't know where she

matched Mrs. Chalker's description perfectly, Pullman said.

"If we are able to do this much," Pullman remarked, "just think what the Russians, who are 25 years ahead of us in this research, could do."

Further support for the psychic spy theory came from two distinguished university scientists.

"I certainly take the idea of psychic spies as a possibility," Dr. Harold A. Cahn, associate professor of biology at Northern Arizona University in Flagstaff, commented.

"I myself have had an 'out-of-body' experience where I suddenly found myself looking down on my own body from above."

A University of California psychologist, Dr. Charles Tart of Sacramento, who has conducted laboratory experiments tending to prove that out-of-body travel really happens, told *THE ENQUIRER*:

"If the Russians are interested in it, why not our own people?"

Another psychic expert foresaw "out-of-body spies" as the "biggest weapon yet" in espionage operations.

"And I believe the Russians have almost perfected it," added Sybil Leek, noted astrologer and author.

"There is great danger that within the next 10 years the Soviets will be able to steal our top secrets by using out-of-body spies," Miss Leek went on.

"Unfortunately, we in this country have lagged so far behind in researching psychic ability, including astral projection, that there is little we will be able to do to retaliate. We must wake up to its potential before it is used against us."

To which Pullman remarked: "Of course, there's always the possibility the U.S. is farther along in psychic research than is currently believed."

"In that case, neither Russia nor the U.S. would have any military advantage. And with everyone knowing everything that everyone else was doing, war would be an impossibility."



**ASSOCIATE PROFESSOR:** Dr. Harold A. Cahn says he has had "out-of-body" experiences where he looked down on his own body.



# Amazing Russian ESP Tests — I Saw Them With My Own Eyes

Professor Douglas Dean of the Newark College of Engineering is one of the leading parapsychologists in the United States. He has just returned from Russia, where he was sent specially by The ENQUIRER, with news of amazing advances in ESP research by Soviet scientists. In the second of two articles, Prof. Dean — one of the first Western scientists to personally witness startling new experiments behind the Iron Curtain — describes what he saw.

**By PROFESSOR DOUGLAS DEAN**

I saw effects of psychic energy produced by Russian ESP researchers for which people would have been burned as witches years ago — and which many Americans are still not ready to accept as possible.

Among the things I saw were a device that stores psychic energy, then discharges it; hypnotism taking place by telepathy; a person being taught to play the piano beautifully by hypnotic trance; and a young scientist trained to make objects move by mind power alone.

Bear two things in mind as I describe these remarkable demonstrations:

First, I saw them with my own eyes, either in person or on film.

Second, these were not stage tricks, but part of an official Soviet government-backed program in ESP research. The Russians are pinning a lot on being able to outstrip the world in ESP knowledge. And from what I saw, they very well may.

One of the most spectacular demonstrations I have ever seen in my life was that of a Russian device called a psychotronic generator — a small, metal object, shaped like a pyramid. This device is designed to receive psychic energy, store it and then use it.

A medium or other person with psychic power sits by the device and sim-

ply pours his or her energy into it.

Then a scientist showed me its use. Before him were two glass jars of waste water from a clothing plant. The water was thoroughly dirty, full of pieces of cloth and other rubbish — actually a sludge.

In the first jar, the scientist put ordinary pieces of metal. Nothing whatever happened. The water remained a sludge.

In the second jar he placed the psychotronic generator which had been charged by the medium with psychic energy.

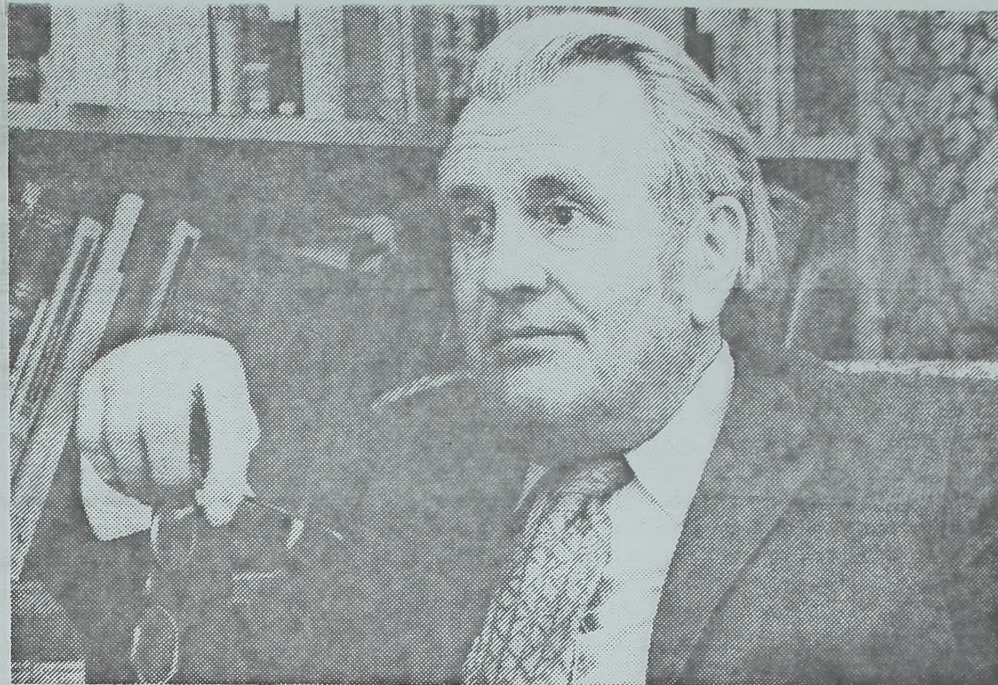
Astonishingly, I saw all the dirt and sludge in the water fall to the bottom of the jar — leaving clear, pure water at the top.

Imagine being able to control water pollution by means of psychic energy! Yet, if the device I saw can be applied on a large scale, Russian scientists may at some future date be able to do just that. I was told that once energy has been placed into the device, it can be stored for long periods and even sent around the world if necessary without losing its force.

Would you believe a hypnotist can put a man to sleep from a great distance away, by telepathic power? I saw proof.

The subject was in Moscow, the hypnotist in the Crimea, about 1,000 miles away.

In the subject's hand was a rubber ball connected with an automatic pen, similar to an automatic weather charting device. The pen traced a straight line on the paper unless the subject



**ESP EXPERT** Prof. Douglas Dean went to Russia for The ENQUIRER.

squeezed the ball; when he did, the pen would make an up-and-down line. The subject was told to keep squeezing the ball.

The hypnotist in the Crimea then tried to make the subject fall asleep. Again and again he succeeded. The subject nodded off and the line made by the pen became straight.

Both hypnotist and subject were timed. It was found that the subject fell asleep by the evidence of the penline, within 5 seconds after the hypnotist began to exert his power — telepathically.

Another amazing new use of hypnosis — which is really a form of telepathy — was a way to learn difficult techniques at incredible speed. The first subject was a man who wanted to become an artist. He tried to make an artistic etching without previous training. It was, naturally, very poor. He was then hypnotized and told he was a famous artist who was dead. Without further training, he etched a picture that was highly professional!

A woman who wanted to learn to play the piano was told under hypnosis she was the great pianist Rachmaninoff, reincarnated. At once she played extraordinarily well.

A third was a woman who wanted to learn to speak English. So well did this hypnotic technique work that she not only spoke English fluently, but

refused to acknowledge that she could speak Russian!

Today, Soviet researchers are not only able to make objects move by the force of the mind alone — they are at work training others in this power.

I spoke to one young woman of about 35, a psychology professor at Moscow University who had been trained to accomplish this feat.

On a table with a clear glass top were two cylinders. She made the cylinders roll across the table simply by willing them to move — and could move them in two different directions at once.

Afterward, she told me she had been trained to control matter with her mind. It had taken her two years to reach proficiency. The process, she said, was first to believe that it could be done. Then she had to learn to concentrate all her energy into her fingertips, and direct their power toward the objects to be moved.

The Soviets are able to train people in the use of psychic power and to make the many other awesome advances which I have revealed in these articles, for only one reason — they are spending large sums of money on ESP research.

Until the U.S. does the same, Russian progress in ESP will remain years or decades ahead of ours.



First Time—Top American Scientist Is Shown...

# STARTLING ADVANCES IN RUSSIAN ESP RESEARCH

## I Witnessed Startling Advances In Russian ESP Research

Professor Douglas Dean of the Newark College of Engineering is one of the first Western scientists to personally witness startling new experiments in ESP now being conducted by Soviet researchers.

Sent by The ENQUIRER to Russia for this purpose, he has just returned with news of amazing advances being made by the Russian scientists, which he describes here in the first of two articles.

Prof. Dean, one of the leading parapsychologists of the United States, made scientific history in 1966 when he demonstrated that telepathy can be transmitted to a person who is not even aware the transmission is taking place. As reported in the International Journal of Neuropsychiatry, he showed with measuring instruments that a subject's blood vessels contracted when another person in a room 250 yards away concentrated on a thought emotionally meaningful to the subject.

By PROFESSOR DOUGLAS DEAN

Russian ESP researchers have advanced so far that they can now make color motion pictures of the psychic "aura" (waves of energy) surrounding a person's body — which are used by medical doctors to diagnose illness!

This unprecedented feat is only one of the amazing accomplishments of the Russian ESP scientists, now going all-out to explore and harness psychic force. They can also:

- Show that plants "know" when rain is coming — hours in advance.
- Demonstrate that when part of an organism is cut away, its life-force remains in eerie phantom form — and they have photographed the phantom!
- Make pictures of the energy lines between people who are in telepathic communication with each other.

The plain fact is that the Soviets are years ahead of the U.S. in research on ESP.

They are as far ahead of us in psychic science as we are ahead of the underdeveloped countries in manufacturing technology.

In the fields of mind-over-matter phenomena and telepathy, they are already so far in advance of us that we may never catch up.

I am certain the Russians will be the first to put ESP to everyday practical use.

Top scientists, incredible laboratories and amazing equipment are being used in Russian ESP research.

A full Soviet government program is behind it — to the tune of \$20 million

a year. I was struck by the sophisticated equipment they use in their many ESP laboratories.

To aid their research the Russians have computers, lasers, brain recording machines, holography equipment for 3-dimensional pictures, and piezo-crystal devices to measure pulses that emanate from the body, particularly during mind-over-matter experiments.

By contrast, U.S. researchers into ESP have no official recognition, very little equipment and no money. My own equipment, for example, has to be borrowed most of the time.

The astounding color movies of the human aura the Russians have made show how far they have already gone in Kirlian photography, pioneered by scientists Semyon Kirlian and his wife Valentina.

Psychics have always talked about the aura they see emanating from people, and the Western world has known for some time that the Soviets have been able to take still pictures of this aura.

I myself have recently succeeded in taking still photos of it using Kirlian techniques.

But I gasped in astonishment when I was shown the spectacular films made by the Russians — a marvel beyond the wildest dreams and abilities of U.S. researchers.

There was the human aura, as the psychics have described it, before my eyes — flowing from the body of a subject, in wave after wave of vivid color.

It emanated especially from the areas of the back and neck. I gazed



**JOURNEYED TO RUSSIA:** Professor Douglas Dean, one of America's leading parapsychologists, relaxes at home after his meeting with Russian ESP scientists.

fascinatedly as color succeeded color in the aura, each with its own significance as to the state of mind and body of the subject.

Red in the aura indicates anxiety. Blue is the color of health and stability. Other colors tell whether the subject is organically ill.

So accurate and definite are these pictures that Soviet doctors actually use them for medical diagnosis. Physicians, watching the films, find indications of what is wrong with patients and how to treat them. Different parts of the body are photographed for their particular auras, pinpointing where the medical problem is.

Strikingly, the Russians are now also able to demonstrate that not only does a plant give off an aura which can be shown in Kirlian photographs — but that when a piece of the plant is cut away, the missing part shows its own traces of energy on film!

Soviet scientist Dr. V.M. Inyushin believes that there is a special energy produced by living things that is not present in inanimate objects. He calls it the bio-plasma.

They showed me pictures of a leaf, its aura all around it, the leaf throbbing with its bio-plasma.

Then they showed me pictures of the leaf cut, a part of it missing — and the part cut away still showed energy

lines of the bio-plasma, like a phantom photo. It was as if in death it was still present, but in another dimension.

I believe that the Soviet scientists are now able to make "phantom photos" of missing human limbs as well.

In other research, the Russians have found that, hours before a rainstorm, a plant displays unusual activity in its stem and leaves. Seemingly, it "knows" — it can "feel" — that rain is on the way. Soviet science is trying to put this remarkable discovery to work now — in predicting the weather and in switching on automatic equipment such as pumps before storms appear.

Two more developments are especially fascinating. First is that the Russians now seem able to "tune into" and photograph the aura of any person they choose. In my own experiments I cannot do this, nor, I believe, can any other researcher in the U.S.

With this ability, the Soviet scientists have made a second advance that is staggering in its implications. Using 3-dimensional holography in conjunction with Kirlian photography, they have been able to take pictures of the lines of energy going between two people who were in telepathic communication with each other!

Thus, they are many steps along the road to solving the riddle of telepathy. Dr. Inyushin is also employing laser beams in an intensive effort to be the first to uncover the secrets of telepathy.

The Russians are miles ahead of us in other aspects of ESP research, too. In my next article, I'll describe a device they have invented that can actually accumulate and store psychic energy — and how I saw this device clear sludge out of polluted water before my eyes!



**B29949**